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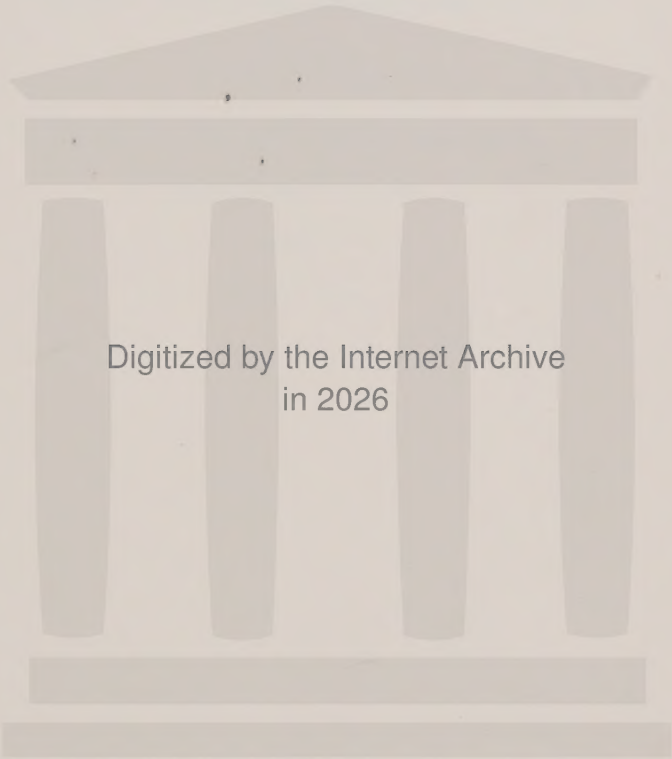
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Lydgate's Reson and Sensuallyte: Vol. I

EARLY ENGLISH TEXT SOCIETY

Extra Series, No. 84

1901

Price 42*s*.

Lydgate's
Reson and Sensuallyte

EDITED FROM

BODLEIAN MS. FAIRFAX 16

AND

BRITISH MUSEUM
ADDITIONAL MS. 29729

BY

ERNST SIEPER

VOLUME I

THE MANUSCRIPTS, TEXT
GLOSSARY

LYDGATE, JOHN
II

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TO

Professor J. Schick

THIS WORK

IS GRATEFULLY DEDICATED.

PREFACE.

The task of preparing an edition of the present work of Lydgate was committed to me in the beginning of the year 1896. It had originally been undertaken by Professor Schick, who came to an understanding with the Director of the Early English Text Society, the result of which was that the task was handed over to me. Shortly afterwards I went to England, and there I spent almost two years busying myself in the preparation of this edition and in the study of other works of the school of Chaucer. On my return to Germany I published first that part of my researches which concerned the original of Lydgate's poem, namely, *Les Échecs Amoureux*.[1] I had hoped that the text of the English poem, and the studies connected with it, would have followed closely afterwards. But the fulfilment of this purpose was unexpectedly delayed by other tasks, and by the pressure of university lectures until last summer, when, by the permission of the authorities of the University of Munich, I was granted time and opportunity to return to England and bring my work to a close.

With the consent of Dr. Furnivall, the materials of this work have been divided into two volumes. The present is the first volume, containing the text and, what naturally belongs to it, an account of the MSS. and a glossary. The second volume will contain chapters on the metre, grammar, authorship and date of the poem, Lydgate's style, the French original, and notes. In the last chapter but one I hope to supplement to some extent what I have already said in my book on *Les Échecs Amoureux*, especially as regards the second half of the Old French poem, and the Paris commentaries of the same. I had proposed to myself an enquiry

[1] *Les Échecs Amoureux*, eine altfranzösische Nachahmung des Rosenromans und ihre englische Übertragung: Litterarhistorische Forschungen, herausgegeben von Joseph Schick und M. Frh. v. Waldberg. IX. Heft. Weimar, 1898.

into the relation of *Les Échecs Amoureux* to the encyclopædic works of the Middle Ages, but I have handed it on to my pupil, Mr. E. Hoefler. The result will appear shortly, and will, I hope, be found to give a worthy treatment of the subject.

It is hoped that the principles here followed in the presentation of the text will not need explanation. I trust the reader will agree with me in having decided to discuss the variations of spelling in Stowe all together in a separate paragraph of the introduction rather than to note each variant in the text. One word may be added on the punctuation of the poem. It is quite impossible to apply any principle of punctuation to Lydgate's text with rigorous consistency. For instance, such expressions as "of entente," "in especial," "withoute strif," are often thrown in as mere stopgaps, without any particular meaning. In such cases they are, as a rule, placed between commas. But in other places they are so closely connected with preceding or following words that they cannot be separated from them by a comma. As a general rule, I have preferred to err on the side of over- rather than of under-punctuation. This should ensure, at any rate, that the meaning is made clear.

The English side-notes are Dr. Furnivall's work: but as I was authorized to alter them if I pleased, and have ventured to make use of that permission in one or two instances, I must be held responsible to some extent for them also. The Glossary is designed, in the first instance, for practical purposes. Cross-references from one word to another are as far as possible avoided. Rare word-forms and difficulties in the text are sufficiently treated in the Notes.

There remains for me the duty of expressing my thanks to many helpers and friends. In the first place, to the Early English Text Society and its Director, Dr. Furnivall. The E. E. T. S. had a copy of the Fairfax MS. of *Reason and Sensuality* taken, which made it possible for me to begin work on the book before I started for England. Further, the Society was good enough to undertake the cost of copying several other MSS. in English libraries, at Paris and at Dresden, which seemed to me necessary for this edition. To Dr. Furnivall personally also I am indebted for the constant encouragement and kindness which he shewed me during my visits to England. My friend, the Rev. S. C. Gayford, has given me, throughout the whole course of my work, advice and help of all kinds, and I owe to him my sincere thanks. I must thankfully acknowledge also the help of other English friends, Mr. C. Brough,

Mr. Arthur Thomas and Miss N. Lacy. To the officials of the British Museum, of the Bodleian Library, and of the National Library in Paris, I am much obliged for their unfailing assistance. To Professor K. Weyman of Munich I owe several excellent suggestions for the correct reading of the Latin marginal notes. And, above all, it is a deep pleasure for me to express my heartfelt gratitude to my honoured master, Professor Schick, to whom this work is dedicated.

E. Sieper.

Oxford, August 1901.

*

ERRATA.

l. 2197 : put the comma after *fairest*.

p. 96, marginal note : read *tibia* for the *tubea* of the MSS.

l. 3686 : no comma after *pereles*.

p. 145, ll. 5546 f., not 5545 f., are added in the margin.

INTRODUCTION.

THE MANUSCRIPTS.

Our poem has come down to us in two MS.-copies: Fairfax 16 and Additional 29,729.

1. FAIRFAX 16. F.

Bodleiana, Oxford. A vellum MS. of about the middle of the fifteenth century,[1] containing a number of poems by Chaucer and other poets. Skeat, in the introduction to his edition of Chaucer's *Minor Poems* (p. xl), points out the orthographical peculiarities of this valuable MS. See also Warton-Hazlitt, iii, 61 Note; Schick, *Temple of Glas*, p. xviii f.; Krausser, *Complaint of the Black Knight*, Heidelberger Dissertation, 1896, p. 1 f. Our poem extends from fol. 202–300 *a*. From fol. 300 *b* to 305 *a* are blank pages, probably for the remainder of this unfinished work.

It is written in single columns, thirty-eight lines to a full column. The text is not illuminated, but the first letter of each line is ornamented with a flourish or two in red. Frequently the initials of proper names as well as the letter I are coloured in the same manner: proper names are also underlined in red. The lines begin with capital letters. There is only one initial which is elaborately decorated, and that is the **T** on the first page: the letter itself is blue, and the ornamentation is red. The heading of the several chapters and paragraphs are also in red; so are the explanatory notes, which are written in Latin on the margin: in fact, all the writing except the text itself is in red.

One line (1180) is wanting. Other missing lines have been added in the margin: 88, 334, 420, 574, 613, 954, 2504, 3254, 3470, 3664, 4450, 4749, 5546–47, 5912, 6457. From whom do these lines originate? Stowe, who has supplied corrections in other places[2] of this MS., has nothing to do with them; for firstly, the

[1] At the beginning of the MS. we find the date 1450.
[2] Cp. Schick, *Temple of Glas*, p. xix.

handwriting differs entirely from that of Stowe, and secondly, the orthography of these additional lines does not have all the characteristics of his MSS. To judge from the handwriting, I am inclined to believe that they are written by Shirley himself. It is true there are slight variations in the handwriting, but these are easily explained by the altered position of the hand when writing on the margin. It is more difficult to make the orthography of these additional lines agree with that of the proper text.

However it be, it is certain that the marginal additions are not mere commentaries, but taken from a complete manuscript. The subjoined list will serve to illustrate this: The lines on the margin—all printed in italics—contain each a certain word (sometimes at the beginning of the verse, sometimes in the first half of it), which appears also in the preceding or following line.

1. l. 88. *In a morwe so as I lay*
In my bed within a cloos
2. l. 334. *Though she sempt flouryng in youthe*
Th[r]ogh freshnesse of hir visage
3. l. 420. *Cloystred rounde with bright[e] sterres*
Hir hed was cercled environ
4. l. 574. *Whech god a-bove hayth yove to the*
Which thou shuldest neuer cesse
5. l. 2503. For elles thou ne mayst nat chese
But thow shalt thy tyme lese
6. l. 4749. [*As hor*]*ryble and foule also*
As ys the paleys of Pluto
7. l. 5546. *Ten without[e] dowse regarde*
Yonge fresh and lusty of visag[es]
As with-out wer ten ymages
8. l. 5912. *And for hit was gretly to drede*
Lyst for disuse throgh ydelnesse
9. l. 6456. As the vertu most Royal
And this vertu specialy

We see here at once, how it is that the verses have dropped out of the text: the scribe has been led astray by the presence of the same, or a similar word in the corresponding part of the preceding or following line, and so one verse has been left out, an error which is not infrequent in manuscripts. In some cases the copyist, after having begun a line, carelessly allowed his eyes to wander into the next one, the latter part of which thus completed the verse.

This accounts for the erroneous "Thogh" in l. 335, which is, in fact, the "Thogh" of the foregoing line.

l. 2503 originally ran "For elles thou shalt thy tyme lese."

Here the latter half of l. 2504 had been added to the first part of l. 2503; but later on "shalt thy tyme lese" has been crossed out and the correct words substituted.

In brief, there is no doubt that the writer of F was sometimes led by the delusive likeness of two words from one line into the following one; and as almost all the marginal lines strengthen, if they do not prove, this hypothesis, I think we are not wrong in holding that they are original.

Concerning the title, we find it given in the table of fol. 2*b* as: "The booke of þe Autoure how he plaid at þe Chesse and was mated of a Feerse." But the poem itself bears the heading "Reson and sensuallyte compylid by Iohn Lydgat."

These words appear in a later hand, which is undoubtedly that of Stowe, the writer of the Additional MS. Whether the latter title is original, and therefore supplied from another MS., or an invention of Stowe, will be discussed later on.

2. ADDITIONAL 297,29. A.

Purchased by the British Museum at Messrs. Puttick's, July 15, 1874.

The original owner was John Stowe, who wrote it in 1558, as is distinctly stated in the following entry on the last page: "This boke perteynythe to John stowe, and was by hym wryten in þ^e^ yere of owr Lord 1558." In another entry, written upside down at the foot of this page, Stowe tells us, when he commenced writing: "This 20^eth^ day of Jun wasse thys bowcke begonne."

The MS. consists of poems which are either by Lydgate, or have some relation to him. Therefore Stowe gave his book the following title (fol. 2): "Danne Lidigate monke of Burye his Woorke."

Alongside of this appear the words "written by Stowe." The handwriting is small, neat, and of a more recent date. A little further down follows the additional note: "And A translation of Virgils Aneyd / dedicated to prince Arthur sonne to kinge Henrye the seventh."

Another note on this page refers to Lydgate's life. It was evidently penned by the same hand. We shall consider it in a later chapter.

This MS. is of the highest importance for the study of Lydgate. Bale probably gained much of his knowledge from it. Especially

are some of the minor occasional poems of great interest. It offers a field as yet unexplored for the student of Lydgate. A synopsis of its contents would therefore seem to be acceptable.

Fol. 2 *a*: short poem, "out of *Master* blomfelds boke a pece of þ^e battayll of þ^e psalms."

Fol. 3 *a*–4 *b*: poem in seventeen stanzas. Title and the refrain of every stanza: "Quid eligam ignoro."

Fol. 4 *b*–5 *a*: "how the plage was sesyd in rome." The name of John Lydgate is added to this title and the "Explicit."

Fol. 6 *a* and *b*: poem dedicated to Lydgate. The first line of the title has been partly cut off, so that it is unreadable; the second shows the words: "booke dwelyng at wyndsor." Colophon: "explicit *per* Mag*i*strum bwrgh ad Joannem lidgate."[1]

Fol. 6 *b* and 7 *a*: "A leson to kepe well þ^e tonge out of *Magister* Hanlay's booke." The author, as it is apparent by the colophon, is again Magister Benedictus Burgh.

Fol. 7 *a*–8 *a*: poem on the seven deadly sins. The title: "Remembar man thow art but wormes mette" recurs as the refrain of every stanza.

Fol. 8 *a*–9 *a*: "Epitaphy of kynge Edward þ^e fowrthe." The name of John Lydgate, in title and colophon originally given as the name of the author, has been corrected to that of Skelton. The poem shows some more rather careless corrections, which are partly cancelled.

Fol. 9 *b* and 10 *a*: "A balad made by John lydgat of þ^e ymage of owr lady."

Fol. 10 *a* and *b*: satirical poem with the refrain: "conveyede by lyne ryght as a ramm*e*s horne." Colophon: "quod John ludgate / writen out of *Magister* philyppes boke."

Fol. 11 *a*–16 *b*: "The 15 oes." Colophon: "Explicit / the xv. Oes compilid by John lydgat monke of bury / and were here wryten out of mastar stantons boke / by John stowe."

The rest of the page is filled out with a small poem of Lydgate on "the 9 properties of wyne."

Fol. 16 *b*: blank.

Fol. 17–83 *a*: "the sege of worthy thebes." The first part of the title is cut off, only the words "Monke of bwrye" are readable,

[1] "Magister bowrgh" as well as "John Lidgate" were, there is no doubt, also contained in the first line. Perhaps this line began as follows: "*Magister* bowrgh his poemys of John Lidgate." It is impossible to make out what the rest was.

but both title as given above and name of author (John lydgatt) appear in the colophon. With many marginal notes in red and black ink.

Fol. 84 *a*–86 *a*: "a tretis of the kynges coronacion Henry the VI. made by the monke of bury John lidgatt anno 1430 þ^e^ 6. of november.[1]

Fol. 87–121 *b*: "The court of sapyence compylyd by John lydgate."

Fol. 122 *a*–123 *a*: thanksgiving song of Mary. Each stanza is preceded by a sentence of the Magnificat. After the "Amen" at the end follows the name of Lydgate.

Fol. 123 *a*–124 *a*: "the songe of Just mesure." This title only in the colophon. At the beginning and end Lydgate's name.

Fol. 124 *b*–126 *a*: "Amor vincit *omn*ia mentir*is* q*uo*þ pecunia." Below the title and in the colophon appears the name of Lydgate.

Fol. 126 *a* and 126 *b*: a poetical paraphrase of the following sentences: "terram terra tegat; demon peccata resumat; Mundus res h*abeat*; sp*irit*us alta petat." At the end: "Amen / q*uo*d Robartus peet" (!).

Fol. 126 *b*–127 *b*: "verses of þ^e^ sawter, wliche þ*at* kynge herry the v. whom god assoyle by gret devocion vsyd in his chapell etc., translatid by þ^e^ Monke Lydegat dan John."

Fol. 127 *b*–129 *b*: "a balade whych John Lydgate the monke of bery wrott & made at þ^e^ com*m*aundement of þ^e^ quene Kateryn,[2] as in here sportes she wallkyd by the medowes that were late mowen in the monthe of July." The colophon is followed by an envoy.

Fol. 129 *b*–130 *a*: song of repentance. Without title. Colophon: "finis / lidgat."

Fol. 130 *a* and *b*: "see myche say lytell & lerne to soffar in tyme." The poem begins and concludes with these maxims, of which it is a paraphrase. No title. After the "Explicit" Lydgate's name.

Fol. 130 *b* and 131 *a*: song of praise to Mary. Each stanza commencing with "Heyl."

Fol. 131 *a* and *b*: exhortation of the crucified Saviour, which, in the last stanza, is followed by a prayer.

Fol. 131 *b* and 132 *a*: poem of three stanzas, with the refrain: "Is this fortune: not I or infortune / thowgh I go lowse I tyed am

[1] This ceremony was performed at Paris, December 17, 1430.
[2] Married 1420, and two years afterwards became a widow.

with a leyne." Between stanza one and two we read: "Le dis de lidgate."

Fol. 132 *a* commences a collection of poems introduced by the following entry: "Here be-ginneth serten thinges of John lydgat / copied out of þ^e^ boke of John Sherley." This series is continued as far as fol. 179, where we read in a colophon: "Here endeth þ^e^ workes of John lidgate *which* John Stow hath caused to be coppyed out of an owld booke sometyme wrytten by John sherleye as is aboue made mencyvn / John sherley wrat in þ^e^ tyme of John lydgate in his lyffe / tyme." On the first pages the handwriting is that of Stowe, but from fol. 134 his work has been carried on by some one else, who also wrote the above-mentioned note of introduction, which, it is clear, was put in afterwards. The words "caused to be copied" in the final note also seem to indicate that Stowe was not the only writer of these poems out of Sherley's book.

There are three more small entries on fol. 132 *a*:

1. "a seyng of dañ Jo̱hn Lydgat." Two stanzas. The first speaks of "fowr thyngs that makyth mañ A fooll," and the second of "fowr thyngs cawsyng gret folye."

2. proverbe.

3. dictum de senioribus.

Fol. 132 *b*: "balade de bone counseyle," only one stanza.

Fol. 132 *b*–134 *a*: "A letar made in wyse of balad by daun John Lydgat / brought by A pursyvaunt in wyse of momers dysguysyd to fore þ^e^ mayre of london estfeld vpon the twelffthe nyght of cristmasse,"[1] etc. The poem contains numerous historical and geographical names as well as classical references which are partly explained in marginal notes.

Fol. 134 *a*–135 *b*: "A lettar made by John lidgat for a mom*m*ynge whiche þ^e^ gold smythes of london shewyd before Eestfyld þ^e^ mayr on candylmas day at nyght this letar was presentyd by an Harold callyd fortune."

Fol. 135 *b*–136 *b*: "a balade made by daun John Lidgate at elltham in cristmasse ffor amomyng to fore the kynge and the Quene."

Fol. 136 *b*–140 *a*: poem in five-beat iambics with the following heading: "Nowe foloweth here the maner of a bille by weye of supplycation put to the kynge holdinge his noble fest of crystmasse

[1] By the side of this heading the following note: "william estfeld meresar mayre anno domini 1430, also þ^e^ second tyme mayre anno 1438."

in the castell of hartford as in dysguysinge of þe rude vpplandishe people complayninge on ther wyues with the boystrus answere of ther wyues / deuysed by lidgate / at þe requeste of the countrowlore / Brys slayn at louiers."[1]

Fol. 140 *a*–144 *a*: ". . . the deuyse of a desguysinge to fore the grete estates of this land than beinge at london made by lidgate daun John the munke of bury" etc. A poem of the same metre as *Reason and Sensuality*, and also in other respects very much resembling it.

Fol. 144 *a*–145 *b*: "the deuyse of amomynge to for the kynge Henry the sixte beinge in his castell of wyndsore the fest of hys crismasse holdinge ther made by lidgate dame John the munke of bury how pampull[2] (!) and the floure delys came first to the kynges of fraunce by myracles at reynes."

Fol. 145 *b*–161 *a*: a series of ballads by Lydgate:—

1. A ballad "gyuen vnto þe kyng Henry and to his moder the quene Kateryne sittyng at þe mete vpon the yeares day in the castell of Hertford."

2. A translation of "gloriosa dicta sunt de te," etc.

As we read in the heading, the author made this poem at "thynstaunce of the bushope of excestre."

3. Two ballads entitled "of good counsayle;" the first is characterized by its heading as a translation out of the latin.

4. A ballad "translated out of frenche."

5. "a balade made at the reuerence of our lady."

6. "a balade which lydegate wrote at þe request of a squyer þat serued in loues courte."

7. A ballad "at þe reuerence of my lady of Holand, and of my lord of glouscester to fore þe daye of there maryage in þe desyrous tyme of ther true louynge."

8. "a balade sayde by agentillwoman which loued aman of gret estate."

Fol. 161 *a*–166 *a*: "a sayenge of þe nightingalle" by Lydgate.

Fol. 166 *a*–168 *b*: "an ordonaunce of a presesyon of þe feste of corpus cristie made in london by dame John lydegate."

Fol. 169 *a* and *b*: "seuen balades mad by dame John lydgate of þe sodeine fall of certayne princes of ffraunce and engelond, now late in our dayes."

[1] Louviers, town of France, dep. Eure, near Rouen. It was taken and sacked by Edward III. and again by Henry V.

[2] Stands for þ ampull (ampulla).

Fol. 169 *b*–170 *b*: "a balade ryall now late made by dame John lydgate þ^e^ munke of bury ymagyned by him *with*in þe tyme of his translation of bocas by þ^e^ commaundement of my lord of glocester."

Fol. 170 *b*–177 *b*: "þe lyffe of saynt margret." Lydgate translated the poem, as the heading shows: "at þ^e^ request of my lady of Huntingeton some tyme þ^e^ countes of þ^e^ marche."

Fol. 177 *b*–179 *a*: "kalundare of John shirley, w*hich*," as is added in the heading, "he sett in þ^e^ beginninge of his booke."

Fol. 179 *b*–183 *a*: "þ^e^ prologe of John lydgattes testament whiche I fownd in M*agister* stantons boke." This poem appears again in the handwriting of Stowe.

Fol. 183 *b*: blank.

Fol. 184 *a*–286 *b*: our poem.

Fol. 287 *a*–288 *a*: "þ^e^ fyften ooes drawen," as we learn from the colophon, "oute of latyn vnto engelishe by lidgate."

On the last page we find, beside the statements above mentioned, two small poetical entries: the first with the heading "boccius de co*n*solatio (!) philosophie;" the second, warning the false pity of ever-weeping women.

Now coming to our own poem it extends as already mentioned from fol. 184 *a*–286 *b*. Like F it is written in single columns. Only one line (88) is in the margin. There is no attempt at illumination or other ornament. The Latin comments on the margin are also written in black ink. On the last pages some of these marginal lines are cut off at the end. The handwriting shows that Stowe and his assistants in the preceding pages took turns in the work of copying.

3. RELATION OF THE TWO MSS.

There is no doubt that our poem found its way into the Addit. MS. from F. Some of the corrections supplied in various places of F, as has already been hinted, by Stowe, show conclusively that he used this MS., but even in our poem there are traces of Stowe's pen. The title has been filled in by him, and further below we find the two nouns of this title, where they occur in the body of the text, added in the margin also in his handwriting. But the texts themselves prove, when compared, that A is a mere copy from F. In all essentials they agree perfectly. Only where F contains manifest errors, Stowe has substituted conjectures which we have partly adopted. Occasionally also, obsolete forms which the copyist did

not understand, were replaced by more current expressions. Thus "the same" is sometimes found instead of "thilke." Six verses are left out: 1930, 4409, 4450, 4715, 6440–41. In the last two of these omitted verses, we find a fresh proof that A was copied from F. These lines (6440 and 6441) happen to be at the end of fol. 291 *b* of F. Stowe having written up to this point had just completed a page. So turning over and beginning a fresh column, he could easily fall into the mistake of forgetting the few verses left and beginning a fresh page of F.

Thus, though Stowe's copy, on the whole, proves fairly exact, as far as the text itself is concerned, his orthography is far from being what we might call conservative.

We need hardly mention the fact that he often wrongly adds or omits an "e" at the end of a word. This misuse of the final "e" is not astonishing in a MS. written at a time when the true use of it had been lost for about two centuries. Neither should we be surprised by the confusion of "s" and "c" in words of Romance origin, which is, of course, due to the fact that there was no phonetic difference between these letters. But a most remarkable characteristic is the scribe's excessive fondness for the letter "y" instead of "i." In this respect he goes much farther than the writer of F; an "i" of the letter is usually replaced by "y." Examples: him—hym, his—hyr, scripture—scrypture, Appetite—Appetyt, wille—wyll, fille—fyll, etc. Frequently we find "y" also in verbal inflexions substituted for "e": disposen—disposyn, feleth—felyth, serveth—servyth, couched—couchyd. These alterations seem to be more or less arbitrary. A similar arbitrary method is employed with regard to the joining or separating of words. Thus the indefinite article often appears connected with its noun, while, on the other hand, compound verbs are resolved into their constituent parts: a wounde—awounde, a cedre—aseder; be kam—bekam, overtake—over take, perserved—per served.

All other differences are in the direction of the modern system of spelling.

1. Obsolete forms of prepositions, conjunctions, pronouns disappear: ageyn[e]s—ageynst, swich—such, yif—if, hit—it.

2. With a few exceptions the "ea" of modern orthography has taken the place of the "e" in F: seson—season, bemes—beames, mene—meane, appered—appeared, reherse—rehearse, hed—head.

3. "u" has been altered either into "w" or "v": ansuere—

answer, thou—thow, duellen—dwellen; dyuerse—dyvers, gouerne—governe, euery—every, haue—have.

4. "er" has been replaced by "ar," even where this alteration does not agree with the present pronunciation. This is the case both in unaccented and accented syllables: after—aftar, tother—tothar, water—watar, serve—sarve, hert—hart, mervelous—marveylous, sterres—starres.

5. The consonant following a short vowel is mostly doubled: al—all, shal—shall, wil—will, ful—full, wel—well, hil—hyll, bakward—backward, egal—egall. The practice is by no means confined to final consonants: shalt—shallt.

6. The expedient of doubling a letter to express the long vowel sound is not adopted: thus Stowe writes "non" where in F we find "noon." Other instances: alsoo—also, treen—tren, oonly—only, stoon—ston, shoon—shon, seeth—seth.

7. Endings in Romance words like "dre," "tre," "ble," "bre" appear in Stowe's MS. generally as "der," "ter" ("tar"), "bell," "ber." Instances: metre—mytar, considre—consider, remembre—remember, agreable—agreabell, perdurable—perdurabell.

8. The "r" in such words as "thrust," "briddes" is shifted: thurst, byrdes.

If we add, in conclusion, that the O.E. forms of the possessive pronouns are supplanted by those of O.N. origin, I think we have touched on the salient points of Stowe's alterations.

Reason and Sensuality.

[*MS. Fairfax* 16 (*Bodleian Library*), *leaf* 202.]

Reson) and sensuallyte compylid by John Lydgat.

To alle folkys vertuouse,
That gentil ben) and amerouse,
Which love the faire pley notable
Of the chesse, most delytable,
Whith alle her hoole ful entente:
To hem thys boke y wil presente;
Where they shal fynde and sen Anoon),
How that I, nat yore agoon),
Was of a Fers so Fortunat
In-to a corner dryve and maat,
Of hir[e[that, withoute lye,
Koude ful many iupartye,
And hir draughtes in swich wise
So disposen and devise
That vlixes, to reknen alle,
To hir ne was nat peregalle.
But first or I do specifye
Myn) entent, for to vnwrie,
Or ferther in this boke procede,
I prey hem all that shal hyt rede,
Wherso hyt plese hem outher greve,
Nat be to hasty to repreve
Thys werke, in hyndring of my name,
Ther-vpon) to sette a blame.
For many oon), in metre and prose,
That nouther kan) the text nor glose,

I present this book to all lovers of Chess.

It tells how

I was mated by a Queen,

who was cleverer than Ulysses.

I ask my readers not to be hasty in blaming me.

The Author. Wil ful[1] ofte at prime face
Som̄ thing' hindren̄ and difface,
Or they can̄ any lake espye,
Oonly of malyce and envye
Or collateral necligence;
But if my work offends any careful reader, But who that of good dilligence
Lyst bysye him to don̄ his cure
To sen and rede thys scripture,
And feleth̄ fully the sentence,
Yif hee therin kan fynde offence,
My wille is this, that he observe
Me to repreve, as y desserve,
[leaf 202, bk.] Besechinge him for to directe
I hope he'll scold me, and correct what is wrong. Al that ys mys, and to correcte:
This pray I him of hert entere.
Now wille ye than this matere
Considre wel, and han̄ a sight',
And ye shal fynde anoone ryght'
By and by in this scripture
Of my matynge the Aventure.

[1] ful] om. A.

¶ Cy comence Lauctour soñ trayte.

Fortune has After this Fortune sone,
Which̄ ofter changeth̄ as the mone,
Had throgh̄ hir subtil gyn be-gonne
To yive me drynke of her tonne,
Of which̄ she hath̄, with̄-oute wer̄,[2]
2 tuns in her cellar; Couched tweyn̄ in hir celler:
That oon̄ ful of prosperite,
The tother of aduersyte,
Myd hir wonderful taverne,
Wyth̄ the which̄ she dooth̄ gouerne
Euery maner creature,
With-oute[n] ordre or mesure,
By a maner ful dyuerse.
one full of delicious drink, The ton̄ of hem she kan̄ reverse
With̄ a drynke ful preciouse,
Ryght' sote and ryght' delyciouse,
Of which̄ no man̄ kan̄ drynk hys fille,
Thogh̄ he haue plente at his wille,

[2] wer] wher F. A.

So ful hyt is of fals delyte, *The Author.*
Throgh his gredy Appetite,
So ydropyke is hys lust
That plenty non may stavnche his thrust.
The tother drynke, in sothfastnesse, the other full of bitterness.
Ys so ful of bitternesse
To hem that taste it, this no fable,
Lothsome and alle habomynable.
And of this ilke drynkes tweyne These she serves to folk, with joy or sorrow.
Serveth fortune, in certeyne,
To alle foolkys eve and morowe, [leaf 203]
Some with Joye and some with sorowe,
After fortune lyst ordeyne.
And thus, when I had do my peyne When I had tasted both,
To knowe sothely, in sentence,
The verray trewe difference
Of this drynkys ful notable:
First of the swetnesse delytable
And of the tothris bitternesse,
Which broghte men in gret distresse,
Causynge hem her lyve to lothe;
And whan y knyw the kynde of bothe:
The same tyme, this[1] no nay, [1] this] this is F. A.
In a morowe so as I lay [This line is inserted in the margin; also in A.] I lay in bed
In my bed wythin a cloos,
Whan the clere sonne Aroos one spring morning.
In grene ver ful of delyt,
Which prikketh with his appetyt
This lusty hertys amerouse,
The season is so graciouse,
For this season, with-outen fayle, Spring clothes the earth anew.
Clotheth with newe apparayle
Alle the erthe, this verray trewe,
With many sondry dyuers hewe;
The same tyme, in special,
The day and nyght be lych egal.

¶ Cy parle Lauctour de prime temps.

This is the lusty season newe
Which euery thing causeth renewe

The Author. And reioysshetħ in his kynde,
Commonly as men) may fynde
Spring's white and red flowers In these herbes white and rede,
Whicħ sprỳngen in the grene mede,
Norysshed wyth the sonne shene,
So that alle the soyl ys grene,
[leaf 203, bk.] Al ouersprad witħ sondry floures,
Witħ bavme dewed and soote shoures,
Botħ hil and wale on) euery syde,
make the earth look like the stard Heaven. So that the erthe, of verrey pride,
Semetħ of beaute to be evene
Vnto the bryghte sterred hevene.
Hys mantel̀ ys so lusty hewed,
Wytħ sondry floures al renewed
And wytħ mottes fressħ and fyne,
Whicħ as any sterres shyne;
Trees are new clad in green, And euery bougħ, braunchħ, and tre,
Clad newe in grene, men) may se,
By kyndely disposicion)
Ecħ to bere fryut in ther seson).
springs are crystal-clear; And the wellys thanne appere
As cristal or quyk syluer clere,
Out of her veynes as they sprynge,
And in ther lusty stremes bringe:
Al plente and habondaunce
And fulsomnesse of al plesaunce,
Makyng the soyl so fresħ and fair;
the air is mild, And so attempre was the air
That ther) ne was, in sothfastnesse,
Of colde nor hoot[e] no duresse;
The bryghte sonne, y yow ensure,
Hys bemes sprad by swhicħ mesure.
the wind most sweet; And Zepherus, the wynde moost soote,
Enspired bothe croope and roote
Of herbes and of floures newe,
That they wern) alway fresħ of hewe
And witħ her blosmes ful habounde,
the silver dew is like pearls on the grass. And the siluer dropes rounde
Lycħ perles fret vpon) the grene;
And euery greyn), witħ-oute wene,

The Author.

Out of the erthe gan tappere,
Euerech̄ be kynde in ther manere. 144 In Spring
And thus the erthe, sooth̄ to seyne, [leaf 204]
Enforced him to gete ageyne
Hys beaute olde and his fairenesse, the earth regains its old beauty which Winter kild,
That wynter slough̄ with his duresse; 148
And with̄ his ornementz newe
He made him faire and fresh̄ of hewe,
As a mayde in hir beaute and is like a newly-wedded bride.
That shal of newe wedded be, 152
To seme pleynly to hir spouse
More agreable and graciouse,
For which̄ she taketh̄, with-oute fayle,
Hyr beest and rychest apparayle. 156
And thus in semblable[1] wise [1] semblable] semblalle F. semblabell A.
The erthe did him self disgise,
To shew him fair, lusty, and clere,
After the seson) of the yere; 160
Whan) briddes in ther Armonye Birds make melody,
Synge and make*n* melodye
In the seson) most benygne,
As nature lyst assigne; 164
Whan) eche be kynde cheseth̄ his make mate, and build their nests.
And besy ben her nest to make,
Lych̄ as techeth̄ hem nature
To make, longe for tendure, 168
And her lignes to sustene,
And to Recure, thus I mene,
Ageyn the harmys and gret[2] damage, [2] and gret] and the gret F. A.
That wynter wroughte with his rage, 172
And eu*e*ry maner creature, All creatures rejoice,
Of verray kynde, did his cure
To be glad and eke joyouse
For the seson) graciouse; 176
And dyd also her besy peyne,
With hool herte and nat f[e]yne,
To serve love and to be trewe and serve Love.
In that lusty seson) newe. 180

The Author.

[leaf 204, bk.]

¶ Here sheweth thauctour how natu[r]e appered vn-to hym.

In the glad spring-time,

The same tyme, in sothfastenesse,
For verray ioye and gladnesse,
Yt fil in-to my remembraunce
To thynke vpon the atemperaunce
Of the noble, freshe tyme,
In April, In Apprile, whan the firthe prime
Hath broght in ver ful fair of syght,
Whan euery hert ys glad and lyght
And him reioysseth with plesaunce,
For the grete suffysaunce
That they ha founde by disport:
The same tyme y toke comfort
Myn observances for to kepe,
I lay half awake, Nouther in slombre nor a-slepe,
But for Ioye al wakynge,
To here the briddes chaunte and synge
On fresshe braunches in certeyn,
That to slepe me thought veyn.
to hear the warbling birds. I was so ententyf for to here
Her wherbles and her notys clere
That myn ymagynacion
So strong was in conclusyon,
I was ravysshed, as thoughte me,
Bothe to here hem and to se:
Suddenly a lovely lady appeard to me, That sodenly, in myn avys,
I sawgh a lady of gret prys,
Most excellent of beaute,
Appere sodeynly to me:
Whos fairenesse whan I gan be-holde,
For fere myn hert[e] gan to colde
And drough bakward of sodeyn drede,
Whan I behelde hir woman-hede
whos beauty shed light on all the place. And the beaute of hir face,
The whiche abouten al the place
[leaf 205] Caste so mervelous a lyght,
So clere, so percynge and so bryght,
That the goddesse Proserpyne

With̄ al hir bryghte stonys fyne
And hir ryche perles clere
To hir beaute ne myght̄ appere.
They were so percyng and so chene,
That I ne myght̄e nat sustene
In hir presence to abyde,
But went bak and stood asyde,
Til at the last[e], in certeyn,
I Forced me [onward] ageyn̄,
Hert and body, in sothnesse.
And tho y felt so gret swetnesse
Through̄ my chambre, out of Doute,
Both̄ within*ne* and with-oute,
Lych̄ as hyt had[de] ben̄ at al
Ful of avmber oriental,
Of Aloe, and of muske newe,
And ful of Rosis fresh̄ of hewe;
And of al[le] thinges soote,
Of herbe, greyn̄, or any roote,
That man̄ kan̄ wisshen̄ or devise,
Vern there in her best[e] wise,
To shewen̄ and exemplyfye,
And also for to magnifye
The presence and the noblesse
Of thys hevenly emperesse,
Most digne, in sothe, to vere corovne,
Whos worthinesse y wil expovne
And descryve hir excellence,
Yif ȝe wil yive me audience.

The Author.

At first, the Lady's beauty

made me draw back.

Then I came forward.

Her scent was

like amber,

musk and roses.

This Heavenly Empress

¶ How the Lady nature gouerneth̄ the Worlde.

This emperesse, y yow ensure,
I-called was Dame Nature,
The whiche in euery Region̄
Is most worthy of Renoun,
Nat oonly touchinge hir beaute,
But moost eke of Auctorite;
For this is she that is stallyd
And the quene of kynde called,
For she ys lady and maistresse

was Lady Nature, [leaf 205, bk.]

Queen of all Creation.

The Author. And vnder god the chefe goddesse,
Nature rules the earth, The whiche of erthe, this no dout,
Hath gouernaunce rounde about,
To whom al thing must enclyne.
For, through purveance dyvyne,
No man may contrarie nor with-seye
Nor hir lawes disobeye,
Which ben so just and agreable,
And passyngly so resonable,
And therwith al so ynly faire,
That this lady debonayre
Hath sothly syttynge in hir stalle
the planets and stars, Power of planetes alle
And of the brighte sterrys clere,
Eu*er*ych mevyng in his spere,
the revolving of the firmament, And tournyng of the firmament
From Est in-to the Occydent,
Gouernance eke of the hevene,
Of Plyades and sterres sevene,
That so lustely do[1] shyne,
and of the 9 spheres which make Heavenly harmony. And mevyng of the speres[2] nyne,
Which in ther heuenly armonye
Make so soote a melodye,
By acorde celestiall,
In ther concourse eternall,
That they be both[e] crop and roote
Of musyk and of songis soote.
And she, throgh her excellence,
Be the heuenly influence,
And hir pover which ys eterne,
[leaf 206] The elementez dothe gouerne
She governs the elements, In ther werkyng ful contrayre.
And this lady debonayre
unites and severs them. Doth hem somwhile a-corde in oon,
And after severeth hem anoon,
And devydeth hem a-sonder:
The ton here and the tother yonder,
In ther naturel mouciou*n*s
Thorogh dyuers t*ra*nsmutaciou*n*s,
As men may see, y yow ensure.

[1] do] F. A.
[2] speres] steres F. A.

And this lady, Dame nature, — *The Author.*
Throgh̄ hir myght, this verray trewe,
Alle erthely thing repaireth̄ newe — Nature repairs all earthly things,
By naturel reuolucion̄
And new[e] generacion̄,
To contynywe and han̄ in mynde
Eche thinge in his ovne kynde,
Which̄ she seth̄ faylle and *tr*ansmywe,
As yt is of kynde dywe,
By naturel disposicion̄,
To tourne to corrupcion̄.
For which̄ this lady in hir forge — and in her Forge even
Newe and newe ay doth̄ forge — makes new quaint
Thyngys so mervelous and queynte, — things.
And in her labour kan̄ not feynte,
But bysy ys euer in oon̄,
That to discrive hem euerychon̄
No man̄ alyve hath̄ wytte therto:
Aristotiles nor Plato.

¶ Here speketh thauct*o*ur of the beaute of Nature.

Touching the beaute and fayrenesse — Her beauty
Of [t]his honourabill goddesse,
Ther was no man̄ her alyve — no man can describe or
That konnyng hadde to discryve
The excellence of hir beaute,
Nor comprehende in no degre — understand.
Hyr semelynesse, hyr womanhede,
For al beaute hyt dyd excede. — [leaf 206, bk.]
For she was, shortly for to telle,
Verray exaumple and eke the welle
Of al beaute in this worlde here,
For douteles, withoute were,
Yf she shal shortly be com*m*ended, *Nota*
There was no thing to be amended.
For she sempte, by hir vysage — She lookt young.
To be but yonge and tendir of age.
For in the face of this quene — In her face no spot was seen.
Ther was no spoote nor frovnce sene.

The Author. For this no nay, as yt is kouthe,
Yet, young as Nature lookt, Thoughh she sempt flouryng in youthe [This line added in the margin.]
Th[r]oghh[1] freshnesse of hir visage, [1] Th[r]oghh] thorow A.
she was so old that no man could number her days. She was ful fer y-ronne in age, 336
That no man) koude nor myght' anon)
Noumbre hir yeres euerychon),
Nor covnte hem alle in hys devys,
Nat Aristotle that was so wys. 340
And hyt sat wel, as by reson),
Vn-to her condicion)
For to be fal[le] fer in age.
She was so prudent and so sage, 344
She never changed. In al hir werkys ferme and stable, *nota*
And neuer founde variable.

¶ **Now, after descripciou*n* of hir beaute, I shall declare the maner of hir clothyng'.**

She wore a Touchyng' the clothyng and vesture
Of this lady, Dame Nature, 348
First in hir noble apparaylle
She had vpon) of ryche entaylle,
Above[n] alle hir garnementys, 351
Mantle of the Four Elements, Wrought' of foure elementys,[2] [2] elementys] elemenentys F.
A mantel large hir self to shroude,
Which y ne comprehende koude,
Nor discrive in my konnynge.
The nature of euery thinge 356
which pictured all Creation, For ther was wroght' in portreyture,
The resemblau*n*ce and the fygure
[leaf 207] Of alle that vnto god obeyes,
and the Ideas of it in God's mind. And exemplarie of ydeyes, 360
Ful longe aforn) or they weren wrought',
Compassed in dyvyne thoughh[t].
For this lady, fresshest of hewe,
She works day and night, Werketh euer and forgeth newe, 364
Day and nyght', in her entent,
weaving her garment. Wevyng in hir garnement
Thynges dyuers ful habounde,
That she be nat naked founde. 368
For Antropos, hir self to wreke,

The Author.

Doth ful many thredes breke,
The whiche of malyce kan manace
The portreytures to difface
And the wonderful figures
Of the ymages and peyntures,
Maugre lachesys and cloto,
Whereof grete ioy[e] hath Pluto,
Cerberus, which devoureth al,
Y mene the porter infernal,
That al consumeth in her rage.
But to recuren hir Damage
She wirketh ay, and cesseth noght,
On thinges in hir mantel wrought;
For ther was no thyng vnder hevene
That man kan thynke outher nevene,[1]
Wher yt of foule, wher yt of fayr,
Or briddes fleyng in the ayr,
Nor fysshes noone, out of drede,
With siluer skales whyte and rede,
That men ther myghte sen and fynde,
And portrey[e]de in her kynde
With colour[e]s to hem lyche,
And prest in her mantel ryche.
Man was set in the hyest place
Towarde heven erecte hys face,
Cleymyng hys diwe herytage
Be the syght of his visage,
To make a demonstracion:
He passeth bestys of reson,
Hys eye vp-cast ryght as lyne,
Where as bestes don enclyne
Her hedes to the erthe lowe,
To shewe shortely and to knowe
By these signes, in sentence,
The grete, myghty difference
Of man, whos soule ys immortall,
And other thinges bestiall.

Tho' Fate and Hell are ever destroying her work,

Nature never stops repairing it.

Man was set faceward to heaven,

with eyés upcast, while beasts look down.

[1] nevene] mevene F. A.

¶ Vnde Ouidius de transformatis: prona q[ue] cum spectent *etc.*

¶ Os hominі sublime dedit, celumque videre // Iussit et erectos ad celum tendere vultus.

[leaf 207, bk.]

The Author.

¶ Of tharray of natures hede.

Nature's hair shone like the sun.

Touching thatire and the Rychesse
That this wonderful goddesse
Had on) her hede, to tel[le] blyve,
I ha no konnyng to discrive;
Whos here shoon) as the sonne bryght',
That cast about[e] swych a lyght',
So persyng pleynly and so shene,
That I myghte nat sustene
To beholde the bryghtnesse
Nor the excellent fairnesse.

Her head reacht the Stars,

For vp to the sterres rede
This lady raughte with hir hede,
And as I koude loke aferris,
Cloystred rounde with bryght[e] sterres, [This line added in the margin.]

which circled it.

Hir hed was cercled environ),
That Argus, in conclusion),
With hys hundred eyen) bryght'
The noumbre of hem nat tel[le][1] myght'.

In her Crown were the 7 Planets.

And in hir corovne, high as hevene,
Were[2] set the planetis sevene.
And as me thought', I saugh my selve
In hir cercle sygnes twelve,
In ther course, out of Doute,
From) Est to West goynge aboute,
That the ryche corovne shene
Of Adriane, the fresshe quene,
Was nat so lusty to be-holde.
And thus thys lady, as y tolde,
Vpon) hir hede arrayed was,
Bryghter than) ston), cristal, or[3] glas

[1] tel[le]] tell A.
[2] were] where F.
[3] or] or or F.

[leaf 208]

¶ How the goddesse nature spake vnto the Auctour.

This Goddess Nature spoke to me.

This noble goddesse honurable,
Debonayre, and amyable,
Fressh of hewe as eny Rose,
Gan) to me for to vnclose
And to discure hir talent
And the somme of hir entent.

And tho, as I reherse kan̄,
Her tale anoon̄ thus she began̄:
"My childe," quod she, "thou art to blame,
And vn-to the yt is gret shame,
Thy self so longe to encombre,
Thus to slepe and to slombre
This glade morwe fresh̄ and lyght̄,
Whan̄ Phebus with his bemys bryght̄
Ys reysed vp so hygh̄ alofte,
And on̄ the herbes tendre and softe
The bawmy dropes siluer fair
Vapoured hath̄ vp in the ayr̄;
And ther leves white and rede
Doth̄ vpon̄ her stalke to sprede;
And herest, how the briddes synge
For gladnesse of the morwenynge,
Preysing god, as they best may,
Syngyng ther hourys of the day;
And thou, of slouthe and necligence,
Dost vnto kynde grete offence,
Of verray wilful ydelnesse,
The which̄ ys lady and maistresse
Of vicys al[le], this no drede.
Wherfore arys and take good hede,
Of wyt and of discrecion̄,
To do somme occupacion̄,
And draw the first to somme place,
For thyn̄ encrese, oonly of grace,
Wher as vertu doth̄ habounde,
Slouthe and vices to confounde."

Nature

blamed me

for sleeping in the glad morning,

when the birds were singing.

She bade me rise and do some work.

[leaf 208, bk.]

¶ How the Auctour ansuerde to Nature.

The Author.

Whan she had shewyd hir sentence,
This lady most of excellence,
As she that was bothe fair and good,
Astonyed first ful still y stoode,
And longe a-bood, in certeyn̄,
Or y durst ansuere ageyn̄,
What for drede, what for shame,
Desirous to knowe her name.

I was too amazed to speak.

The Author. But tho in hast[e] this goddesse,
But Nature Oonly of her gentilesse,
To put me out of drede and fere,
Of al that me lyst enquire,
Or what so that me lyst devyse
cheerd me up, Yaf me answere in goodly wyse,
Benyg[n]e of chere and eke of face.
And tho supprised with hir grace,
Out of my drede y gan abrayde,
And vnto hir[e] thus I seyde:
and so I "Ha ye, that be chefe goddesse,
Callyd quene and eke maistresse
Of euery thyng in this worlde here,
Which so goodly lyst appere
And shewe yow to my symplesse,
thankt her I thanke vn-to your high nóblesse
And eke to your magnificence,
Felynge wel by your presence
That your comyng douteles
Ys for my good and grete encres,
for her visit, Me so goodely to vysite,
Of entent, me to excite
Alle vertues for to sywe,
And vices pleynly to eschiwe,
[leaf 209] That wel y ought[e], of reson,
To yive to yow a grete guerdon.
and promist to obey her with all my heart.' For whiche, in sothe, til that y deye,
I wil in euery thyng obeye,
With al my hert and al [my] myght,
To your plesaunce, as hyt ys right,
And ther-to do my bysy peyne,
Lych as your self list ordeyne."

¶ How nature Declareth to the Auctour hir entent.

Nature then This lady tho, ful wel apayed,
Quod she to me: "thow hast wel sayed,
For which I wil, in sentence,
That thow yive me Audience;
bade me For more y wil the nat[1] respite

[1] the nat] not the A.

" But that thou goo for to visyte — *Nature.*
Rounde thys worlde in lengthe and brede, — go round the World,
And considre, and take good hede, — and see if anywhere her work fails in beauty,
Yf ther fayle in my wirkynge
Of fairenesse any thynge,
Or of beaute ther wanteth ought
And of wyssdome that may be sought; [This line added in the margin.]
To fyn, that thou maist comprehende
The mater, and thy self amende,
To preyse the lorde eternal,
The whiche made and caused[1] al, [1] caused] causeth A. — so that I may praise God
And is him silf so iuste and stable
And of pover pardurable;
The which for man), in hys werkynge,
Made and wroughte euery thing: — who made everything for Man,—
Beste and foule, as thou maist see, — beast,
And sondry fysshes in the see, — fish,
And trees with her blosmys newe, — tree,
Herbes and floures fressh of hewe: — flower,—
To fyn), he shulde him not excuse,
Duely hem for to vse,
And nat distroyen) hem in veyn).
" For al this worlde, in certeyn),
Was maad, as I reherse kan),
For profyt oonly of A man), — [leaf 209, bk.]
That he sholde han the souereynte — that he should be lord of all.
Of al thys noblesse and bewte,
Havynge in verray existence
The lordshippe and the excellence
And the chefe prerogatyfe,
As he that ys superlatyfe
Of thing commytted to his cure,
As most souereyn) creature.
For whiche these olde clerkes all — This is why Man was cald the 'less World.'
The lesse worlde lyst to call, ¶ Mundus homo minor est.
For hys noblesse and reson)
And also for hys high renoun.
For, by recorde of olde scripture,
Hyt founden ys in hys nature,
So many propurte notable,

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Nature.

Man is like the World,

" That man ys sothely resemblable
Vn-to the worlde, this no doute,
Whiche ys so grete and rounde aboute.

for all it holds is seen in him.

For what this worlde dothe contene,
Parcel therof men may sene
Within a man ful clerly shyne, ¶ relucet in homine.
As nature doth him enclyne

He is like God too.

Lych to the goddys immortall
That be a-bove celestiall,
To whom a man, for hys noblesse,
Ys[1] half lyke throgh hys worthynesse. [1] Ys] Ye F.A.

And since he is so,

" Now man, sithe thou art semblable
To goddys that ben *par*durable,

he ought to keep from vice,

Thow owest wel to do thy peyne
Thy self fro vices to restreyne,
Knowyng the grete dignyte
Whech god a-bove hayth yove to[2] the, [This line added in the margin.]
Which thou shuldest neuer cesse [2] to] om. A.

and grow in virtue.

In vertu al wey to encresse.
And euer in oon be ententive
To be *per*fyte of thy lyve,
And certes elles to thy name
Hyt is rebukyng and gret shame."

The Author.

¶ How the Auctour answerde to nature.

[leaf 210]

I say it is a great dignity for man to be like God;

" Lady," quod I, " and maistresse
And vnder god cheffe goddesse
Of al this worlde, as semeth me,
Hyt is a ful grete dignite
The whiche is yoven vn-to man,
Yf he by vertu siwe kan
To be lyke in condicion,
As god hath yove to him reson.
And yf he haue therin delyte,
He shal deserve ful gret merite,
Thorgh the werkes honourable,
To his noblesse covenable,
And gret guerdon, whan he hath do,
And I acorde wel therto. Auctor.

but it is hard

But hyt is harde, who kan discerne,

" A man him self so to governe, 596 *The Author.*
And for to do hys bysy peyne for man to attain perfection,
For to acheve and atteyne
Vnto so hiȝh *per*feccion,
And yit haue y affeccion 600 tho' I want to reach it.
Wyth al my hool[e] wyt and mynde
Therto a way[e] for to fynde."

¶ **Nature.** *Nature.*

"Certys and thou wilt nat feyne, Nature tells me I can do so,
Thow shalt mowe wel the wey atteyne, 604
And fynally the pathe achevé,
Of whiche no man the shal repreve;
Yf thou lyst wyrken as the sage,
Begyn*ne* anoon*e* thy viage, 608
As I ha seyde the ther to forne,
Lyst thy travayle be nat lorne.
For in thy bed thus to soiourne if I'll not lie in bed,
To gret harme hyt wil the tourne. 612
And fyrst considre weȝ in thy syght [This line added in the margin.]
Too goo the wey[e] that is ryght, but go the right way, or road,
And haue in mynde euer amonge
In thy passage thou goo nat wronge, 616
Nor erre nat in thin entent. [leaf 210, bk.]
For in thys worlde here present
Be so many dyuers thynges,
Wonderful in ther werkynges, 620
And weyes, som*me* freysh and feyre,
And som*me* also that be contreyre,
The whiche, in soth, who taketh hede,
Ful dyuersely a man kan lede; 624
For which I wil that thou be wyse, and take care not to wander from it.
And that thou goo be good avyse,
That in the fyn thou erre nought.
But cast *pro*foundly in thy thought, 628
As thou gost in thys worlde here,
To erre nat in no manere."

¶ **The Auctour ansuerde vn-to nature.** *The Author.*

" Ha, lady myn," tho quod I,

The Author.

"For goddys sake hath mercy
I ask Nature to teach me the right way.
To teche me, and sey nat nay,
Which ys the verray ryghte way,
Vnto me most profitable!
This prey y yow, of hert[e] stable."

Nature

¶ Nature.

And she ne lyst no lenger duelle,
But in al hast[e] gan me telle
And seyde: "thou shalt fynde trewe,
Ther be ful many weyes newe,
Wonderful and ryght' dyuers,
Bothe good and eke pervers,
Of which, yif I shal nat feyne,
says there are two ways,
In especiall[1] ther be tweyne,
[1] especiall] special A.
And thou mayst chese[n], in substaunce,
Whiche ys most to thy plesaunce:
one to the East,
The toon gyneth in thorient
And gooth towarde thoccident,
And lenger ther lyst nat soiourne
But ageynwarde doth retourne,
Takyng hys gynnyng of entent
By exaumple of the firmament.
[leaf 211] the other to the West.
The tother from the west certeyn
Towarde the est tourneth ageyn,
The ryghte wey, but then anoon,
Whan that he hath hys cours [y]-goon,
By a maner ful contraire
Ageyn westwarde he doth repaire.
But vnderstond and take good hede,
Which thou shalt sywe[n] in dede
And mayntene with al thy myght',
As the way that ys most ryght'.
For fynally, in sentence,
Of hem thys ys the difference:
The East
Thorient, which ys so bryght'
And casteth forth so clere a lyght',
betokens Heavenly things.
Betokeneth in especiall
Thinges that be celestiall
And thinges, as I kan diffyne,

¶ Oriens significat celestia *et* diuina / et occidens temporalia *et* terrena / *et* ideo prima via que incipit ab oriente et tandem reuertitur ibidem est via racionis que incipit

¶ a consideracione celestium *et* eternorum et leuiter transeundo per ista terrena semper redit et finaliter se conuertit ad eterna / Alia vero via que incipit ab occidente significat viam sensus qui adheret communiter magis temporalibus et terrenis.

¶ Verba expositoris in latino et translatoris in anglico.

"That be[1] verrely dyvyne. [1] be] the F.
For whiche, in conclusyon),
This is the wey[e] of Reson)
Whiche causeth man), thys no nay,
For to goo the ryghte way
Whiche hath his gynnyng in the Est.
But the tother of the west
Ys, who that kan) beholde and se,
The wey of sensualyte,
Whiche set his entente in al
To thinges that be tempo*r*al,
Passynge and transytorie,
And fulfylled of veyn) glorie.

Nature.

The Eastern way is the way of Reason;

the Western, of Sensuality.

¶ Now speketh the auctour of the two vertues that nature hath yive to man.

"God the whiche of hys goodnesse,
As to forne y dyd expresse,
As he that bothe may and kan),
Hath yove and graunted vnto man)
Many vertu in substaunce,
Throgh hys myghty purveyaunce,
Twoo maners of knowlychynge,
As he that is most souereyn) kynge,
And thys myghty lorde also
Hath graunted hym vertues two,
That ben) in pris of gret noblesse,
Whiche conveye him and eke dresse
And conduyte him, out of drede,
In eu*e*ry thing, whan) he hath nede.
The first, without[e] werre or stryf, ¶ Virtus sensitiua *per* quam homo grosso modo cognoscit *et* sentit.
Called the vertu sensytif,
By whiche he feleth and doth knowe
Thinges, bothen) high and lowe,
Whiche to forn) him be present,
Conceyvynge in hys entent
Foreyn thing*e*s accidental:
I mene thus, in special,
As is recorded in scriptures,
As ben) colours and figures

God has given man [leaf 211, bk.]

two Virtues,

1. sensitive, by which he perceives things,

Nature.

"And many sondry eke sauours,
feels heat and cold, Hoot and colde in storm) and shours,
And, shortly also to compyle,
Other formes that be sotyle,
Naturely, as hyt ys dywe,
Of hys kynde to pursywe
And what pleases or offends him; Thinges that be to his plesaunce,
And eschewe hem that do greuaunce,
And flen) fro hem that ben) odible;
Whiche[1] vertu namyd ys sensible,
And is, as y reherse kan),
Yove to beste and eke to man),
But vn-to man) him to governe
More *per*fytly, who kan) discerne.
2. Understanding The[2] tother vertu, out of drede,
Myn) ovne frende, who taketh hede,
Ys called, in conclusion),
and Reason, Vnderstondyng and reson), ¶ Intellectus *et* racio.
By whiche of ryght', with-out[e] shame,
Of a man) he bereth the name,
[leaf 212] by which he differs from beasts, And throgh clere[3] intelligence
Fro bestes bereth the difference,
and is like Gods, And of nature ys resemblable
To goddys that be p*ar*durable;
Knowynge throgh hys dignite
Many thinges that be secre;
Wher sensityf, this is certeyn),
Is in knowynge but foreyn),
As of the barke which is withoute
For-derked with a maner doute,
Of thing*es* which by accident
Ne ben) but out-warde (but) apparent,
And ne kan no ferther wy*n*ne
To know the prevy pithe withynne;
Wher as man), in sentence,
By reson) hath intelligence
seeking to know divine and spiritual things. To make hys wytt to enclyne,
To knowe thinges that be dyvyne,
Lastyng and *per*petuel,
Hevenly and espirituel,

[1] Whiche] With F.
[2] The] To F. A.
[3] clere] clefie A.

" Of heven) and of the firmament, — *Nature.*
And of euery element,
Whos wyt ys so clere y-founde,
So perfyt pleynly and profounde,
That he perceth̄ erthe and hevene
And fer above the sterris sevene,
So that he hath̄ of euery thing
Verray perfyt knowlechyng
In his secret ynwarde syght',
So that this vertu to no wyght',
Of reson) and entendement,
I mene as in this lyve present,
Is yiven) oonly but to man).
And as me semeth̄ trewly than),
He sholde, who so kan) discerne,
Oonly by reson) him governe,
Lyst that he, whiche wer grete shame,
Be depryved of hys name.

Man's understanding pierces earth and heaven.

He should rule himself by Reason alone.

¶ Concludendo quod non sit dignus habere nomen hominis.

¶ How nature procedeth ferther to speke of these twoo vertues.

[leaf 212, bk.]

" Yet ferthermore, as hyt is skylle,
To tel[le] the y haue grete wille,
How this vertu sensityf
Hath̄ oft[e] sythe ful gret stryf
With̄ reson), the myghty quene,
And hir quarel doth̄ sustene
Ageyns hir ful Rigorously,
And many sythe ful folyly
Ys to that lady debonaire
In her werkyng ful contraire,
No thing of hir opinion) ;
For, fynaly, lyche as reson)
Vnto vertu ay accordeth̄,
So sensualyte discordeth̄,
And hath noon) other appetit
But in bodely delyt,
Al set to worldly vanyte.
And this a gret dyuersyte
Atwene her condicion) ;

Man's feelings often strive with Reason,

and thwart her work.

Sensuality desires only bodily delight.

Nature. "For euer at contradiccion
Ben̄ thise tweyne douteles,
Ay at discorde, and selde in pes,
To our purpos in special.
Reason But Reyson̄, that gouerneth̄ al,
I dar afferme hyt nat in veyn̄,
Holdeth̄ the wey[e], most certeyn̄,
guides men to the wholesom East, Tournyng towarde thorient̄,
Most holsom̄ and convenient
To on̄ entent who haveth̄ grace
Therin[1] to walkyn̄ and to trace.
[1] Therin] Wherin F. A.
while Sensuality Al be that sensualyte
Causeth̄ men̄, who that kan̄ se,
Of wilfulnes euer amonge,
sends them to the wrong West To go the wey[e] that is wronge,
Which̄ westward euer doth̄ enclyne,
[leaf 213] Fer̄[2] out of the rygh̄t[e] lyne;
[2] Fer] for A.
of false pleasure. Ful of plesaunce and fals delyte,
And of flesshly appetyte.
But my counsayl and myn̄ avys
Ys: that thou be war and wys
This, men should leave, To leve[3] the wey, this holde I best,
[3] leve] love A.
Which̄ that ledeth̄ in-to West,
and go Eastward, And go alway, lyst thou be shent,
The wey toward the orient,
Which̄ is a wey most covenable
And to manne resonable.
as the West road Al be the tother wey[e] seme
¶ *i. e.* via sensualitatis.
Fair and fressh̄, as folkes deme,
And wonder sote in special
pleases only bestial folk. To swich̄ as be but bestial,
The which̄ I rede the teschiwe,
Of honeste, as hyt is diwe.

¶ How nature charged him to goo the wey of vertu and of Reson̄.

Start then with Virtue and Reason. "Begynne the wey[e], ech̄ seson̄,
First at vertu and reson̄,
And fle ech̄ thing that they dispreyse,
And vp to god thy hert[e] reyse,

" And love him ouer al[le] thinge,
Nat declynyng fro hys biddyng!
And her wit̄ al take good hede
Both̄ to love him and to drede
As thy lorde most souereyne;
And to forn) thyn) eyen) tweyne
Most enterly lat him be set!
For thou, in soth̄, mayst' do no bet,
And, lych̄ to hys commaundement,
Set thy desire and thyn) entent
To thinges that be celestiaH,
And dispise ther with̄ aH
Erthely thinges transitorye,
And remembre in thy memorye[1]
Al swich̄ worldly vanyte!
Love ryghtwisnesse and pite,
And as ferforth̄ as thou kan),
Do to eny maner man),
Bothe of high̄ and low̄ degre,
As thou woldest he did to the!
And do no man no maner wronge,
But make thy self myghty and stronge
With̄ al thyn) hool entencion)
To holde the wey[e] of reson),
The which̄, in soth̄, yif thou take hede,
Doth̄ a man) to heven) lede,
The verray trewe, ryghte way,
Fro when) thou came, this is no nay,
And fynaly, yif thou take hede,
Thider ageyn) thou must procede.
Be ryghtful eke at al[le] dawes
Especial vnto my lawes,
As reson) wil of verray ryght',
And kepe the wel with̄ al thy myght'
Fro thilke wey that ledeth̄ wrong!
And eke eschiwe and make the strong
Pleynly ageyn[e]s alle tho
That the wronge wey[e] go!
I mene swich̄, as thou shalt fynde,
That falsly wirke ageyn[e]s kynde;

¶ Ita exhortabatur Cipio a patre suo et ab avo suo vt sibi in somno videbatur.

¶ Celestia spectato / semper humana contemnito Item pater Iustitiam cole et pietatem / Ea enim est via in celum.

[1] memorye] memoire F.

¶ Viam racionis tene.

Nature.

Love God;

fear Him as a Sovereign.

Set your mind on Heavenly things; despise earthly.

[leaf 213, bk.]

Do to every man as you would he should do to you.

Hold to Reason's road, which leads to Heaven.

Keep from the wrong road,

and oppose all who go it.

Nature. "The whiche for her gret offence
Oft[e] falle in the sentence
Of my prest called Genivs. ¶ Genivs sacerdos nature.
For, truly, thou shalt fynde hyt thus:
That his power is Auctorised
And throgh the world eke solemnysed,
To a-coursen alle tho
That ageyn my lawes do.
For whiche, by the rede of me,
Do, as reson techeth the,
And thy wittis hool enclyne
To rewle the by hir doctrine,
Whom that y love of hert entere
As myn ovne suster dere!
And she, in sooth, lyst nat discorde
For nought to which I me accorde.
We be so ful of oon acorde
That atwene vs ys no discorde,
And fully eke of oon assent,
As he that hath entendement
May vnderstonde of newe and olde.
And shortly thus I haue the tolde
The wey[e] which thou shalt eschewe,
And whiche of ryght thou shalt pursewe,
Lych as to forn I haue discryved,
Til tyme that thou be arived
Vp at the port of al solace.
And god the sende mygh̄t and grace,
That thou erre nat nor faylle,
But that my wordes may avaylle
To al that may profyte the!
In soth, thou gest no more of me,
The surplus haue in remembraunce,
And fynaly, as in substaunce,
Do as the lyst, lo, this the ende!
For now fro the y must wende."

Genius is the priest of Nature,

and curses all who act against her laws.

So, do as Reason, [leaf 214]

Nature's sister, bids,

for she and Nature ever agree.

And may God send you grace not to fail!

¶ **How nature departed away, and how the auctour began his passage to visite the Worlde, As nature yaf him counsaylle.**

And sodenly, y yow ensure, — *The Author.*
Whan̄ this lady, dame Nature, — Nature leaves me.
Dep*ar*ted was, y lefte allone
Solytary in gret mone,
Ful angwysshous in wo and peyne,
And hir absence gan compleyne.
And in al hast, whan*ne* she was goon̄),
Out of my bed I roose anoon̄), [leaf 214, bk.]
And myd of my dool and sorwe — I get up,
I clad[de] me that glade morwe, — dress,
Which̄, in soth̄, gaf me corage
For to gynne my passage.
And sothly, lych̄ as she me bad,
In al hast whan̄ I was clad
And redy eke in myn̄ array,
I went[e] forth the same day, — and go into a big field
Vpon̄ my wey[e], in certeyn̄,
In-to a felde ful large and pleyn̄
To sen the seson̄ delytable,
Which̄ was to me ful profitable
And ryght' holsom̄ douteles;
The which*e* wey, in soth̄, y ches,
Cou*er*ed with̄ flour[e]s fressh̄ and grene — full of flowers,
By vertu of the lusty quene,
Callyd Flora, the goddesse,
That myn̄ hert[e] for gladnesse
Supprised was oonly to se
Of thilke[1] place the beaute, [1] thilke] the same A.
To my plesaunce most covenable
And of syght' most delytable. — fair to see.
But in a while, this no nay,
I was disloggyd of my way, — But I wander from my path:
That I left anoon*e* ryght'
Therof both*e* mynde and syght'.
For thylke[2] seson̄ of the yere [2] thylke] the same A.
The ayre so atemp*er*e was and clere, — the air is so mild,
And also, as myn̄ Auctour tellys,
The freshnes of the clere wellys, — the springs so fresh.
That fro the movntes were descended,
Which̄ ne myght*e* be amended,

The Author. Made the cold[e] siluer stremes
To shyne ageyn̄ the son*n*e bemês.
Sunshine is on the streams. The Ryvers with a soot[e] sovne
That be the wallys ronne dovne . . .
[leaf 215] And some also men̄ myght*e* see
Flowyng fro the salt[e] see,
Rivers bear large ships. So*mm*e so myghty and so large
To bere a gret shi*p̄* or a barge,
The which̄, in many sondry wyse,
Serveden̄ for marchandyse,
And wern also ful p*ro*fitable
And vn-to man*ne* rygh̄t[1] vayllable.
Mountains are high. I saugh̄ also ful high̄ mou*n*taynes,
The holtis hore and large playnes,
The medwes that wer inly fair,
And also eke in my repair
Wild beasts range forests. The wodes grene and the forestis,
Renny*ng* fuH oft[1] wylde bestis,[2]
The whiche dide her besy cure
For to gete ther pasture,
The sea is tempestuous; The see so*mm*while ful hidouse
Of wawes eke tempest[u]ouse,
Ful of fisshes gret and smale,
And also eke, this is no tale,
the sky full of stars. The hevene, who so taketh̄ hede,
Ful of bryghte sterris rede.
And in my walke I saugh̄ also
Many other merveyl*es* mo
That truely, as thought*e* me,
For the grete dyuersyte,
And for the thinges so vnkouthe,
Est and West, north̄ and southe,
Which̄ I behelde in many caas,
I forget all past events, That al my lyf which̄ passed was
Was clene out of my remembraunce,
so delightful are these worldly sights. For the fals[e], veyn̄ plesaunce
Of thys worldly vanyte,
Whiche sempte pleynly vn-to me
Of his facon̄ so graciouse,
So lusty and delyciouse,

[1] oft] of A.
[2] This line is added in the margin.]

That I was feble in my devis — *The Author.*
Of wysdam̄ for to yive a pris
To eue*r*y thing, and dul of mynde, — [leaf 215, bk.]
To preyse hit lyke his ovne kynde: — I am too dull to praise Earth's beauties as they deserve;
My kun*n*ynge was to feble and feynt,
And so with̄ ignoraunce y-meynt.[1] [1] y-meynt] I-mixitt A.
And yet felt y, in sothfastnesse,
Lyche a maner of suetnesse
Entren̄ in-to my corage,
Ay as y went in my passage,
Whych̄ was to me, y yow ensure,
Ryght' p*r*ofytable to my Norture; — but they profit me.
And of the surplus of my thought',
Of thinges that I knyw ryght' nought'
I abood no lenger space,
But wonder lyghtly let hem pace.

¶ How the auctour mette sodeynly iij goddesse[s] and I. god which̄ conveyde hem.

And, shortly, ferther to p*r*ocede — As I walk on,
In my way, or I toke hede,
Al allone with-oute guyde,
My*n* eye so as I caste a-syde,
Ther was a pathe, with-out[e] lye,
In whiche I saugh̄ a companye, — I see four
Ful excellent of ther beaute,
And foure ther wern, as thoght*e* me,
That ther ne was no man̄ a-lyve
The whiche koude in soth̄ discryve
Her gret[e] fairenesse half a ryght'. — fairest folk, who ray forth
For they yaf as gret a lyght' — light like the stars in a frosty night.
As sterris in the frosty nyght',
Whan*ne* walkne is most bryght',
With̄-oute cloude or any skye,
That who that sey hem with̄ his eye,
He myght' affermen̄ in certeyn̄,
And recorde hyt wel, and seyn̄,
By apparence of her figures,
They wern noon̄ erthely creatures,
But rather, who considered al,

The Author.
[leaf 216]

Dyvine and eke celestial,
Who that wer wys and tooke good hede.
Of these four folk, And or that I ferther procede, 1016
Thys ys myn entencion
To make a[1] bref descripcion
Of hem, sothly, as ye shal se.
three are Ladies, And in novmbre ther wer thre, 1020
Ladyes of gret apparaille,
Among[e] whiche, this no faylle,
Ther was oon hem to conveye,
Vnto whom they did obeye. 1024
And al[le] iij, thys no fable,
famous Goddesses. Wer goddesses honourable
Of al this worlde, most famous;
Myn Auctour truly telleth thus. 1028

[1] màke a] make of a F. A.

¶ Her the auctour maketh a descripciou*n* of Pallas.

The first is Lady Pallas, The first of hem y-named was,
As seyth my boke, Dame Pallas,
A goddes of ful gret renoun,
And by lyne descended doun
Fro the goddys high kynrede,
daughter of Jupiter, Doughter, pleynly, as I rede,
Of Iubiter, the booke seyth thus,
sister of Apollo, And Suster also to Phebus.
And Iubiter, as clerkes write 1037
And in her bookes lyst endyte,
Is taken, so as they discerneth,
For the lord that al governeth, 1040
To whom Pallas, lyk as they lere,
Ys his ovne doghtre dere,
Called so for hyr[2] prudence,
chief Goddesse of Wisdom. As chef goddesse of sapience, 1044
In tokne, trewly, as yt is,
That alle wisdam descended is
Fro[3] god a-bove and al prudence,
And therfore, for hir excellence,
She called is, and that of olde,
Doughter to god, as I haue tolde,

¶ Iubiter apud poetas accipitur multis modis: aliquando pro deo vero et summo, sicut hic, cum dicitur quod Pallas est filia Iouis et hoc est iuxta illud / Omnis sapiencia A domino deo est / aliquando capitur pro planeta, aliquando pro celo aliquando pro igne vel aere superiori aliquando eciam historialiter accipitur pro rege Crete.

[2] hyr] hys F. his A. nota

[3] Fro] for F. A.

¶ Pallas domina dea belli que interpretatur Idem quod sapiencia v[e]l prudencia que in bello est multum necessaria.

Rede poetis, and ye shal se,
And for hir gret[e][1] dignite,
As she that may most availe,
Named the goddese of bataile,
Of Armes, and of chyvalrye.
In tokne, who that kan) espye,
Wysdam, yif I shal nat tarye,
In werre[2] ys ful necessarye.
And she yiveth̄ honour and glorie,
And vnto knyghtes eke victorye,
Wher as she is fauourable;
And this lady honourable,
Who that euer be leve or lothe,
Thilke tyme, whan) she ys wrothe,
Frowardly of hir nature,
Ys cause of discomfyture
To many oon) that may not chese,
And causeth̄ hem her lyf to lese.
And so*m*me she puteth̄ in gret shame
To lese her honour and her name,
And many a noble Region)
She hath̄ brought to confusion),
As grounde of meschef and of sorwe.
And she also, both̄ eve and morwe,
Thys myghty lady and goddesse,
Fro men)[3] avoydeth̄ ydelnesse,
And maketh̄ hem ful prudently
For to lyve vertuously,
Her lyfe by wisdam) to amende,
And in her wyt to co*m*prehende
Secretys which̄ that be dyvyne.
And she kan) folkes eke enclyne,
Both̄ in werre and eke debat,
To ben) ewrous and fortunat;
And man), be kynde corumpable,
She kan) make pa*r*durable,
Yf she be vertu him gouerne,
Lyk goddys for to be eterne,
To lyven) in that p*er*fyt lyfe
Wher[4] Ioye ys ay with̄-out[e] stryfe,

[1] gret[e]] gretar A.
[2] werre] warrous A.
[3] men] man A.
[4] Wher] whos A.

[leaf 216, bk.] *The Author.*

Pallas is the Goddess of Battle.

1056 1060 1064 1068 1072 1076 1080 1084 1088

She gives Victory to whom she favours,

and Death and Shame to others.

She takes Idleness from men,

and makes them virtuous, wise,

fortunate,

[leaf 217]

and heirs of eternal life.

The Author. The whyche shal haue ende neuer,
But ay contwne and perseuer
In blysse, the which, as I kan) telle,
Al worldly Ioy[e] doth excelle.

¶ Here descryueth the auctour the beaute and the maner of Pallas.

Lady Pallas is passing fair; and

This lady, vn-to my devys,
That was most excellent and wys,
Passyng fair for to beholde,
Lyche[1] to forn) as I yow tolde.

[1] Lyche] lyth F.

For, fynaly, in hir figure
Reserved was al mesure
That, yif she shal be comprehended, *nota.*
Ther was no thyng to be amended.

her hue fresh, tho she is old.

And hir colour and hir hiwe
Was euere y-lyche fresh and nywe,
And yet this lady, wys and sage,
Was ryght olde and of gret age,
No thing stondynge out of Ioynt
But ay abydynge in oo poynt,

Her beauty and wisdom do not fade:

Whos beaute fade may nor falle,
For wisdam neuer may apalle,
Nor of Nature neuer sterve,

¶ Sapiencia non marcescit vnde appellatur Minerva id est [im-]mortalis.

she is cald Minerva, or immortal.

For which she called ys Mynerve,
That ys to seyne in special
A thing that ys ay inmortal.

Her eyes are like torches.

And hir ey[e]n), in certeyn)
Resemblede vnto torchys tweyn),
Which brenten ay y-lyche bryght
With-out eclypsyng of her lyght.

¶ Hoc dicitur quia sapiens clare et perfecte videt et sapiencia illuminat intellectum.

And forth I passe in sothnesse
Al hir beaute to expresse,

[leaf 217, bk.] For wel wote y, I sholde faylle,
Having of oo thing gret mervaille:

Her height varies:

That hir gretnesse was vnstable,
And founden) ofte ryght chaungeable:

now ordinary,

Somwhile amonge, I dar ensure,
Comon)[2] she was of hir stature,
And sommwhile she wex so long

¶ Hoc dicitur propter consideracionem terrenorum.

[2] Comon] cemon F. A.

That to the hevene she raught' amonge ; ¶ *Propter consideracionem celestium.* *The Author.*
And as myn) Auctour seyth certeyn),
The which ne writ no thing in veyn),
Somm while she persed of entent 1131 then rising above the stars
Fer a-bove the firmament ¶ *Propter consideracionem diuinorum.*
And the sterris clere and bright',
That men) loste of hir the syght',
Tyl that hir lyst ageyn) retourne till she pleases to shrink to earth.
Lowe in erthe to soiourne, 1136
And openly, as hyt was seyn),
Took hir gretnesse new ageyn),
Whos mevyng[e] to devyse
I-shewed was in treble wyse, 1140
As ye han herd aforn) declare.
And, certys, now I wil not spare
For to don) my besy cure
To discriven hir vesture, 1144 I'll now describe her clothing.
With-outen) any more delay,
And the maner of hir array.

¶ Of the vesture of Pallas the goddesse.

Hir clothing was, this no fable,
Ryght' worthy and ryght' honourable 1148
Wrought and wove, this noo tale, It is wrought of unrotting threads,
With sotil thredes softe and smale,
Of mater nat corompable,
The werk of which, in compar*a*ble, 1152
Was also, who took good hede,
That, also god me save, and spede,
And me defende from al damage,
I kan) nat tel in no langage 1156
What thing hyt was to my knowyng'. [leaf 218]
For hyt was no erthly thing',
Nor wrought' be crafte of mannes hande, not woven by hand of man,
Who that kan) wel vnderstande ; 1160
For Pallas, which that ys goddesse, *nota*
And of wevyng chef maistresse,
Wrought' hyt, yif I shal nat feyn), but by her own Goddess-hands.
With hir ovne handis tweyn). 1164
I knew yt wel, me lyst nat lye,

The Author.

First whan) the werke y dide espye,
More fresh of hewe than) may flours,
And wroght yt was of .iij. colours,
The whiche thre do signifye
The partyes of Philosophie,
Of which, by ryght' and nat of wrong,
Pallas medleth euer among,
Whos mantel, who that vnderstood,
Was long and wyde, large and brood,
As yt sat wel, of honeste,
To a lady of high degre
To be arayed in this cas.
Swich was the mantel of Pallas,
And lyke myn) auctour in scripture
[1]Makythe mensyon of her armoure.[1]

The Mantle of Pallas is of 3 colours, meaning the Parts of Philosophy.

¶ Hoc *dicitur propter* tres *partes philosophie.*

¶ Pallas dea sa*pien*cie intromittit se ex *matre* de tri*bus partibus philosophie.*

I'll now describe her armour.

[1]—[1] *om.* F.

¶ Here descryveth the Auctour the armys of Pallas.

Of verray ryght', both hygh and lowe,
Yt longeth to yow for to knowe,
And to emprynte in your memorye,
That Pallas, for to han victorye,
Shal eve and morwe armed be
In novmbre with armvres thre:
First on) hir hede, be gouernaunce,
A bryght' helme of a-temperaunce,
Harder than Iren) outher stel,
For to endure and last[e] wel,
Which maked was of swych temprure,
That pollex swerde ne noon) armure
May do therto no violence.
And eke also, in hir diffence,
From al hir fon) hir self to were,
In her ryght' honde she had a spere,
Which named was, in sothfastnesse,
The egal launce of ryght'wysnesse,
To loke that no wrong be do.
In hir lyfte hande she had also
A myghty shelde of pacience
Ther-with to make resistence

¶ Pallas *dicitur* armata *quia* sapiens *debet habere* multiplicem armaturam duarum virtutum.

Her Arms are three:

1. On her head, a Helm of Temperance;

¶ Debet enim sapiens *habere* galeam temperancie,

[leaf 218, bk.]

2. in her right hand, a Lance of Righteousness;

¶ Lanceam iusticie, et scutum paciencie.

3. in her left, a Shield of Patience.

Ageyn) al vices, out of drede; *The Author.*
In whiche shelde, lyke as I rede,
An hed was wroght' ful mervelous
Of a best[e] monstruous.
But thilke tyme, as I took hede,
Her helme was voyded from hir hede, Minerva's helm was off,
Castyng in myn) oppinion),
She did hyt of Entencion),
That I myght' in the self[e] place to show her beautiful face;
Sen the beaute of hir face,
And ther-vpon) be Iuge and deme.
And, truly, as me dide semẽ,
About hir hede envirovne but round her head she had a rich crown,
I saugh̃ a passyng ryche corovne,
Excellyng alle, I yow ensure,
The corovne except of Dame Nature.
But of Reson) I dar wel seyn),
And afferme hyt in certeyn):
The corovne of Pallas, the goddesse, ¶ Quia omnis sapiencia a domino deo est vel hoc dicitur propter creacionem anime.[1]
Surmountede al[le] of rychesse,
To which̃ was noon) egal nor Evene, [1] annine F.
For of the highe god of hevene forgd by the God of Heaven,
Hyt forged was, ful yore agon),
With̃ many a noble ryche ston),
By a maner espicial.
And with̃ this corovne most royal
This ilke lorde, which̃ ys most wys,
Corowned hir in paradys, given her for her beauty
For hir beaute and high̃ prudence, nota [leaf 219]
Pallas, goddesse of sapience, and prudence as Goddess of Wisdom.
Ther-by for to signifye, ¶ Quia sapiens non debet appetere gloriam mundi sed debet se occultare.
Who that truly kan) espye,
That verray wysdam hath̃ no delyt,
Ne[2] no maner of appetyt [2] Ne] in A.
In worldly thing most transitorie.
And as hyt ys put in memorie,
The same **Pallas**, as I toke hede,
Fleyng had about her hede Round her head, too, flew cygnets like a halo.
Of Cynetys ful grete novmbre,
Makyng in maner of an ovmbre,

The Author.

With her wynges ay flykeryng,
To don hir sport with her pleyng,[1]
¶ Ista sunt verba transatoris.
Which thing to my fantasye
Of wisdam may signyfye:
And as the Swan sings before his death,
So as the **Swan**, this is no nay,
Syngeth to forn his fatal day,
With werbles ful of melodye,
To shewen in her armonye,
Of kynde as she is enclyned,
How the threde shal be vntwyned
Of hir lyf, bookys seyn so,
By antropos, and broke a-two:
so men (who are reasonable beasts)
So euery man, in caas semblable,
Which is a best[e] resonable,
Shulde aduerte, and han in mynde,
And vnclose his eyen blynde,
should remember that they must die,
To sen aforn, it ys no Iape,
How he the dethe may nat eskape,
Whan Antropos the hour hath set,
And sen, sith it may be no bet,
That al our lyf, wyth-out[e] were,
Ys but a maner exile here,
Of which he ought[e] to be sad,
And ageynward lyght and glad,
[leaf 219, bk.] And think[e], how he ys a man),
and should sing, before they quit this strifeful life,
Of vertu syng[e] with the swan),
To forn the tyme in special
That called is his day fatal,
And sen, how this present lyf
Ys ful of werre and [of] strif,
That to departe with al hys myght
He sholde be both glad and lyght,

[1] pleyng] preyinge A.

¶ Secundum quod ipse opinatur quod quilibet sapiens deberet habere respectum ad finem et ex prudencia diem mortis preuidere que cuilibet homini hic mortali est incerta.

¶ Vnde sicut olor sui funeris est preco / ita deberet quilibet virtuosus gaudere de morte temporali que non

¶ est nisi transmutacio quedam ad vitam eternam vnde paulus de hoc mundo fessus cupiebat dissolui et esse cum christo.

¶ Hoc est filius sapiencie.

As Pallas childe, for to discerne,
to go to life eternal.
How he shal go to lyf eterne
Fer a-bove the sterrys clere.
Now no more of thys matere,
But first, so as I vndertook,
To the processe of my book

¶ Huc vsque verba translatoris.

I wil retourne, and that ful blywe, *The Author.*
Tharray of Iuno to discryve.

¶ Here descryveth the auctour the maner) and the array of the secou*n*de goddesse Iuno.

Next Pallas, as hyt ys founde, After Pallas came Juno,
Foloweth̄ Iuno, the secounde,
The myghty lady and maistresse, *nota*
And chefe goddesse of rychesse,
And in poetys, as yt is ryff,
Called **Iubiteris** wyff. wife of Jupiter,
The whiche, throgh̄ his gret[e] myght',
Both̄ ageyn) reson) and ryght',
Caste hys olde fader dou*n* who turnd his father
From) hys myghty Region), Saturn out of Heaven
Robbyng him of his rychesse,
In-to myschefe and gret distresse,
I mene the grete god Satourne,
In pouerte for to soiourne, into poverty,
Out of his myghty Royal Se;
And eke also of cruelte
Made him lese, I yow ensure,
Hys membres of engendrure. [leaf 220]
The whiche was, so as I rede, and also castrated him.
Passyngly a cruel dede,
With̄-out[e] merci outher grace
So hys fader to enchace
Out of hys kyngdam forto duelle.
For this Satourne, as bookes telle, This Saturn
With his lokkys hoore and gray,
Held his kyngdam) many day,
That ther was noon) vn-to him lyche.
He was so myghty and so ryche, was rich,
That throgh̄ his noble high̄ estate
The worlde was called aureate, and cald 'aureate,' he had so much gold.
Ther was of golde so gret plente,
Devoyded al of skarsete,
Hyt was so haboundant at al,
But lich̄ as I reherse shal,
Iubiter hath̄ hyt empeyred,

The Author.

That we be now of gold dispeyred,
For hit ys now, with-out[e] wene,
Tourned in-to siluer shene,
Wel wors then) hyt was founde aforn),
Fer exiled and y-lorne;
For in the worlde that now is founde,
Ther be but fewe that habounde
With gold, siluer, or swych metal;
For now the world, in special,
Is vnnethe, who look wel,
Nouther of Coper, nor of stel,
Nouther of led[e], Tyn), nor Bras.
For hyt is wel wors than) it was,
Damaged by ful fals allay.
Swich falsnesse regneth now this day,
Thorgh coveytise, that feyth ys gon); *nota*
For now vnnethe ther ys noon)
That loueth but for lucre of gode, *nota*
So vnkynde is blood to blode;
Who lyst assay[e], he shal fynde,
How the worlde ys wax vnkynde,
And in falshede doth him delyte.
Herof no more I wil now[1] write,
But to **Iuno** tourne ageyn),
The whiche, lych as clerkes seyn),
Is of this world goddesse and quene,
Rede her bokes, and ye shal sene,
Wife to Iubiter, the grete,
Next Satourne, kyng of Crete,
Corbed, croked, feble, and colde,
Lych to forn) as I ha tolde,
Cibeles eke, his moder dere, ¶ Cibeles fuit mater Iouis secundum opinionem poetarum.
So that **Iuno**, as ye may lere,
Descended ys, yif ye take hede,
Passyngly of high kynrede,
Of noble generacion),
And of gret domynacion). [2] *nota*
For she is quene and eke goddesse[2]
Of worldly tresour and rychesse,
And hem gouerneth, sooth to sey, ¶ Iuno dicitur dea diuiciarum eo quod ille Aer inferior circumdat terram in qua omnes thesauri *et* omnes diuicie continentur / vnde significat vitam actiuam que debetur diuitibus.

Now, gold is turnd to silver;

and few folk have either.

We're not even tin or brass,

but false alloy.

There's no love, save for gold.

[leaf 220, bk.] The world delights in falsehood.

Juno was Queen of Riches.

[1] I wil now] now wyll I A.

[2] *nota*

The Author.

For fortune doth hir lust obey,
The gerful lady with hir whel,
That blynd is and seth[1] neuer a del; [1] seth] seith A.
For erthely tresour, in certeyn,
Is holy put in her demeyn;
For **Iuno** is the tresourere,
And fortune hir awmonere.

Fortune obeys Juno,

who is Treasurer; Fortune is Almoner.

¶ Here discriveth the auctour hir beaute and hir array.

This goddesse of hir nature
Was ryght faire, y yow ensure;
She stood so in ech mannys grace,
It neded noght to papphe hir face,
For she was, bothe fer and nere,
Rygh̄t agreable of look and chere,
Whos beaute wolde neuer cesse
To make folkys faste presse
Vpon hir to stare and muse,
And al the day her look to vse,
With-outen eny werynesse,
For to beholden hir fairenesse,
Of which no man wex feynt nor dul,
Nor therof was replet nor ful,
Nor myght nor power had[de] noon
Out of the place for to goon,
But euere ylyche desirous,
Al thogh̄ that cruel Cerberus
Sholde haue rent hem and y-gnawe,
And her throte asonder drawe.
For the nerer that they went,
Ay the more her hert[e] brent,
And the more gan presse and siwe,
Without[e] power to remywe.
¶ And with hir beaute moste notable
She had atyre ryght honourable,
In myn Auctour as hyt is tolde:
A sur-cote on of clothe of golde,
Of sotil shap ryght wonderful,
That my kunnyng ys to dul,

¶ Quia diuicie alliciunt corda hominum et specialiter cupidorum. nota

Juno was beautiful;

her face didn't need paint.

Folk lookt at her all day untired,

[leaf 221]

and couldn't leave her,

tho Cerberus tore them to bits.

She wore a

surcoat of cloth of gold.

The Author. Thogh I studyed al my lyve,
To declare hyt and descryve,
Juno's surcoat Wroght and wove with sondry flours;
And an hundred folde colours
Men in her clothing myghte fynde,
was deckt with jewels. Fret[1] ful of ryche stonys ynde,
The whiche bekam hir wonder wele;
Wherby men myghte know and fele,
By hir abyte large and longe,
That she of frendes was rygh̄t stronge,
And myghty[2] also of rychesse.
For she of tresour was goddesse,
In al this worlde noon to hir lyche,
And of gold and stonys ryche,
White, blyw[e] grene, and rede,
[leaf 221, bk.] She had a corowne vpon hir hede,
She wore a Crown Passyng ryche of apparaylle.
But of oo thing I gan mervaylle:
That she gan ay hir hede to wrye,
As sempte me, vnder a skye,
And as I coude espye and knowe,
ringd by a Rainbow. Me thought, I sawgh̄ a Reyne-bowe
Of blywe and rede and watiry grene,
The which̄ environ of this quene
Went, so as I kan devise,
About hir hede in cercle wise.
In her hand was a Sceptre. And in hir hande, as I behelde,
A ful ryche sceptre she helde
To shewe, in euery mannys[3] syght,
That she was a quene of rygh̄t.
Ther sawgh̄ I also, out of doute,
Siwyng after a gret route
Peacocks with angels' feathers followd her. Pokokes, that yaf a gret lyght
Wyth̄ her Aungelys fethers brygh̄t,
About hir fete, for plesaunce,
In maner of an obseruaunce,
Did her dever hir to serve,
The bet hir grace to disserve.

[1] Fret] firt A.
[2] myghty] myghte A.
[3] mannys] mans A.

¶ Her descryveth the Auctour the maner and the array of Venus.

The Author.

Myn auctour pleynly telleth thus:
The thridde[1] goddesse was Venus, ¶ Venus *id est* carnalis concupiscencia vel planeta que inclinat ad concupiscenciam *et* significat vitam voluptuosam que debetur carnalibus. — The 3rd Goddess was Venus,
Whiche, with her excelent visage,
Descended was of gret lynage,
Doughtre, lyche as ye han herd, — daughter of Saturn,
To saturne with his frosty berd,
As ye shal here, ceriously,
Conceyved wonder straungely,
In the silve same wyse
As ye aforn han herd deuyse,
And eke in bokes ys remembred:
How that Saturne was dismembred, — [leaf 222]
I mene thus, by fatal ewre, — whom his son Jupiter gelded,
Lost hys membres of engendrure
By Iubyter, hys sone and ayre,
Whiche was nouther[2] good nor faire;
But throgh his myght and high renoun,
He put him from his region, — dethroned,
And on hys fader took gret wrake;
For the membres that y of spake
He cast hem in the salt[e] see, — and cast into the sea,
Of which the natyvite
Gan first, as bookes lyst expresse, — wherefrom Venus
Of feyre venus, the goddesse. — rose.
For writyng of poetis halt
That she roos of the foom most salt
Which ryseth in the wawes felle,
That fynaly, as clerkes telle,
The See was moder to Venus, — nota — The Sea was her mother,
And hir fader Saturnus, — Saturn her father.
As clerkys make mencion
Touching hir generacion.
She hath also, of kyndly right,
Gret lordshippe and right gret might,
By influence of hir werkynges,
In gouernaunce of worldly thinges;
For she doth leden and eke guye

[1] thridde] thyrde A.

[2] nouther] neither A.

¶ id *est* tenet.

The Author. The amerouse constablerye,
Venus rules all who love. Enclynyng by fleshly appetyte
Folkys, for to haue delyte
To serve love and to obeye,
Wherso she do hem lyve or deye.

¶ Her maketh thauctour a descripcion of hir myght.

Who lyst to know hir pover pleyn,
He shal fynden, in certeyn,
Hir lordshippe gret, in special,
For, sothely, she comaundeth al,
[leaf 222, bk.] What so hir lyst, this no nay,
No one can disobey her. For ther is platly non that may
Dysobey[e]n hir byddyng:
Nouther emperour nor kyng,
Duk nor other creature,
But mavgre hem they must endure
Vnder hir myghty obeysaunce,
So disposyd[1] ys hir chaunce.

[1] disposyd] disposposyd F., disposposed A.

No Goddess For other goddesse ys ther non,
For to rekene hem euerychon,
does such wonders as she: That so gret merveyles doth;
For hyt ys she the whiche, in soth,
Kan, whan hir lyst, both nyghe and ferre,
she turns peace to war, and strife to unity. Pes I-tournen in-to werre,
And she kan bringe ageyn taccord
Folke that stonden at discord.
And this lady, Dame Venus,
She makes folk misers and generous. Kan make folkys covetous
To spend her good and lytel charge,
And the Negarde to be large;
And thorgh hir myght, which ys dyvyne,
She humbles the proude, She the proude kan enclyne
To lownesse and humilyte,
And the deynouse meke to be,
The daungerouse eke debonaire,
And do the soleyn speke faire,
and makes the angry, mild. The envyous to be amyable,
And the angry to be tretable;

And she kan̄ also, in certeyn̄, *The Author.*
Hertys which̄ that be vileyn̄ 1508 Venus makes
Disposen̄ hem to gentilesse,
To honour, and to worthynesse,
Leve her port vnkouth̄ and straunge,
And the cowarde she kan̄ chaunge 1512 cowards, manful;
To be manful, and gete a name,
And maken fer to springe his fame,
And atteyne to gret noblesse,
Oonly throgh̄ his high̄ prowesse. 1516 [leaf 223]
And she kan̄ maken̄ ageynwarde and the brave, cowards.
The hardy for to be cowarde,
Throgh̄ hir gery influence,
And throgh̄ hir proude violence; 1520
Hygh̄ and low she kan̄ eke drawe
Obey the boundes of hir lawe.
Ageyn̄ hir myght' ther is no went;
For in the highe firmament 1524
The goddys alle, as hyt is skyl, Gods obey her too.
Must enclyne to hir wil:
Bothe **Iubiter**, and eke Phebus,
Mars, saturne, and mercurius, 1528
They fynde kan̄ non existence,
Ageyn̄ hir power no diffence, Against her is no defence.
But wolde echon̄, as clerkes telle,
Ay with̄ hir abyde and duelle. 1532
So strongely she kan̄ hem assaylle
That no diffence may hem̄ avaylle.

¶ Her maketh thauctour A descripcion̄ of hir beaute and of hir array.

Now wil I make a smale lesson̄
Of hir array and hir fason̄: 1536
Venus was fresh̄ and yonge of age, She is fresh, young and fair.
And passyng fair of hir visage,
That, touchyng sothly hir beaute,
Was noon̄ so faire, in no contre, 1540
Nor non̄ that myghte countrevaylle
Of ryche atyre nor apparaylle
To hir, in soth̄, no maner wyse.

The Author.

For, finaly,[1] to hir servise
She drough̅ al tho by violence
Swich̅ as kam in hir presence,
Benigne of port, wyth chere smyling',
Venus has glad, laughing eyes.
Hyr' eyen) glade ay laughyng',
[leaf 223, bk.]
Lyght' of corage, of wil chaungable,
Selde or neuer founde stable,
Variaunt of hir manere:
She changes every hour.
For an hour to-gedre y-fere[2]
She na-bood in oo degre,
Throgh̅ hir mutabilite;
Queynte of array, who lyst take hede,
Her coat is laced with red.
A cote y-lacyd al of Rede,
Rycher than outher silke or golde,
But the mater is nat tolde
Wher-of yt was y-made or wroght',
Nor, pleynly, I ne coude noght'
Deme, wherof yt sholde be.
But wel I wot, men) myght̅e se
It fits her like a skin.
Hir shappe throgh̅-out, so was hit maked,
Lych̅ as she had in soth̅ be naked;
A lace of golde, ful ryche at al,
Gyrt about hir medil smal,
She has rings on her fingers,
On) her fyngres eu*e*rychon)
Rynges with many ryche ston).
And thogh̅ she were a quene certeyn),
Yet ther was no corovne seyn)
Of gold nor' stonys on) hir hede,
and roses round her head.
But she had of roses rede
In stede therof a chapelet
As compas rounde ful freshly set.
For kerchef pleynly had she non),
Her hair shines like gold wyre.
Whos here as eny gold wyre shon),
Her right hand holds a fiery brand.
And hild also in hir ryght' honde,
Rede as a kole,[3] A firy bronde,
Castyng sparklys fer a-broode,
Round al the place wher she stood,
Of whiche thing I took hede eke;
That fire which̅ is y-callyd greke
Ys nat so pe*r*ilouse nor so rage,

[1] finaly] fynall A.
[2] y-fere] y fre F. A.
[3] as a kole] as kole A.
¶ Hoc fingu*n*t poete p*ro*pter ardore*m* libidi*n*is.
¶ Ignis grecus.

1544 1548 1552 1556 1560 1564 1568 1572 1576

Nor so dredful of damage; 1584 *The Author.*
For fire ys non, to rekne al,
That may of force be egal [leaf 224]
To venus fire in persyng', Venus's fire is most piercing.
Nor of hete lyke in brennyng', 1588
Nor so dredful harme to do.
In hir lyft hond she held also
An appul rounde of gold ful ryche, In her left hand she holds a Golden Apple.
That tresour non ther-to was lyche, 1592
Who loke aryght', I dar wel say.
Thus haue I tolde yow hir array,
Save as myn Auctour lyst to write.
Ther was gret novmbre of dowes white, 1596 White doves fly round her head.
Rounde about hyr hede fleyng,
Of entent, to my semyng,
As hyt wer for attendaunce,
To Venus for to do plesaunce. 1600

¶ Her descriveth thauctour, how Mercure conveyde the thre goddesse[s].

Now haue I tolde in substaunce
The maner and the gouernaunce
Of thre goddesses by and by,
As ye haue herde, ceriously, 1604
Of Pallas, Iuno, and Venus.
But now vnto Mercurius Mercury was
I must in hast my stile dresse
To al the maner to expresse: 1608
First of his natiuite,
And eke also, how that he
Was getyn in a[1]-vowtrie, [1] a] *om.* A. begotten in adultery.
As poetys specefie, 1612
And reherse eke in thys cas
That Iubiter his fader was; Jupiter was his father,
And also eke, lych as they feyn,
He be-gat him, in certeyn, ¶ Ista filia vocabatur a poetis pleias vel Maya. 1616
Of a mayde ful entere,
Which was Atlas doghter dere, Atlas's daughter his mother.
The myghty geaunt strong and large, [leaf 224, bk.]
Whiche vpon him took the charge 1620

The Author. Vpon his bak, of verray myght,
To bere the hevene, and stond vpright.
And thogh Mercure was thus borne,
Lych as I haue told to forn),[1] [1] to forn] beforne A.
Juno made no strife over Jupiter's adultery, Iuno, **Iubiter[e]s** Wyfe,
Made quarel non nor stryf,
Nor was wrothe for this offence,
But took hyt al in pacience;
but nurst his bastard, Mercury, But bisyly dide hir cure
To yive him mylke to hys norture:
The whiche thinges doth signifye
That wisdam and philosophie
Yfostred ben with rychesse,
making him wise and eloquent. And also eke I dar expresse,
Marchaundyse nor eloquence
Ne shold[e] ha noon excellence,
But **Iuno**, goddesse of rychesse,
Ne dyde her hool[e] besynesse
To yive hem mylke to her fosterynge,[2] [2] fosterynge] forstring F.
Ellis in veyn wer her werkyng.
And thogh this **Iuno**, as I fynde,
Was stepmoder, as be kynde,
She fed him from her own breasts, Of hir pappis softe as silke
She brough[te] forth and gaf eke mylke,
Poetis pleynly write thus,
Vnto this[3] god Mercurius, [3] this] his F. A.
Al thogh ful selde, as men may se,
That stepmodres kynde be
To children born out of wed-lok,
Or geten of a foreyn stok;
tho step-mothers generally hate their step-children. Stepmodres han hem in hatrede,
As hyt sheweth ofte in dede,
Thogh Iuno of gentilesse
Shewed[e] gret kyndenesse,
To Mercure, as ye may se,
[leaf 225] A god of gret Auctorite.
For he is lorde most facounde,
The whiche sothly doth habounde
To be except in al langage,
And eke to haven avauntage,

¶ Hoc *significat quod* diuicijs pascuntur sapientes vel eloquentes vel mercatores.

Oonly by crafte, to do his cure, — *The Author.*
To set in ordre and mesure — Mercury is the God of words
Euery worde, that no thing skape,
Throgh̄ negligence, for no rape,
And, specialy, to be reserved[1]
That peyse[2] and novmbre be obs*er*ved, — id *est* pondus.
Throgh̄ rethoryke, as in sentence,
And, by craft of eloquence, — and eloquence,
First to examyne in his thought',
And for noon) hast to sey ryght' nought'
Vnavised, fer nor nere.
This god is also messagere — and Messenger of the celestial court,
Of the court celestial,
For to report in special — to report the secrets
The secre thingis of the hevene, — of Heaven.
Of sterris, and of planetis sevene.
And eke this god Mercurius
Is [y]called with̄ Phebus,
Be synguler aqueyntance,
And for special alliaunce,
He is to Phebus, in certeyn),
By office maked chaum*b*erleyn), — He is Chamberlain and Secretary to Apollo.
Called eke hys secretairye
And ther with̄ al his chefe notairie.

[1] reserved] reseyved F. A.

[2] peyse] poyse A.

¶ Potest exponi *per* hoc q*uod* Phebus est deus sap*ien*cie *et*[3] Mercurius eloqu*en*cie q*uia* s*emper* eloqu*en*cia bene conv*en*it sapientib*us*.

[3] *et*] and A.

¶ Her reherseth̄ thauctour of the power of M*er*curi*us*.

This god hath̄ also gret povste — Mercury
In heuene, and ryght' gret dignite,
And passing Dominacion)
In al the heuenly region),
In erthe also in many wise:
Specialy in marchandyse, — is the protector of Merchants,
Prudent Marchaundes to diffende, — [leaf 225, bk.]
And her estatis to amende,
And in welthe to contune
Maugre assautys of fortune.
And this god of eloquence — and is skild in calculation.
Hath̄ also gret exp*er*ience
In crafte of calculacion)

The Author. And eke in computacion.
And also eke he doth habounde
In sotyltes ful profounde,
Mercury gives knowledge to philosophers And yiveth, by his influence,
Bothe wysdam and science
To philosophres and prophetis
Of many merveyles and secretis,
Which exceden in werching
Al[le] mannys knowleching,
and foreknowledge to prophets. And futire thingis oon and alle,
To telle[1] aforne, how hyt shal falle.

[1] To telle] Til F., Tyl A.

¶ Her descriveth thauctour Alle hys shappe and his array.

He is very beautiful: This ilke god of which I telle
Of shap and beaute dyd excelle,
Of whom the face was yong and whyte,
To be-holde of gret delyte,
And al his membres lower doun
Of rygħt good proporsion,
his nose long, Hys eyen gray, his nase longe,
Hys mouthe rygħt smal, nat set a-wronge,
his teeth white, Hys tethe eke white as evory,
Wel set in ordre by and by,
Hys body smal, and avenant,
Quik, lusty, fresh, and ryght plesant,
his face glad. Glad of contynaunce and chere,
Lyke an heuenly messagere,
That ther was no maner lak.
His robe is A ryche robe vpon his bak,
Whos[2] colour, sothly, was nat stable,

[2] Whos] Was F. A.

But dyuers, and variable,
[leaf 226] And of mony sondry hewe:
ever changing colour. Chaungyng alwey newe and newe,
Now blak, now white, now Iawne and rede,
Now grene and perse, who took hede;
For neuer in o poynt he a-bood,
So wonderly with him yt stood,
Mervelous in his lyknesse.
And as he lad[de] the goddesse,

¶ Hoc potest exponi quod cum bonis est bonus cum malis malus vel eciam de sermone convenienter.

The Author.

He helde a yerde in his ryght' honde,
That so mervelous a wonde ¶ id *est* virga. 1736 Mercury's rod
Was neuer sen, to rekne al,
Nor that myght' be peregal
Vnto this yerde dout[e]les,
Nat the yerde of Moyses: 1740 is better than Moses's,
For the wertu, who look a-ryght',
Was of so gret[e] force and myght'
That afferme ful wel I dar,
How this god which that hit bar, 1744
I mene this god Mercurius,
Maugre the myght' of Cerberus
And the princes eke of helle,
Maugre ther myght', I dar wel telle, 1748
By vertu oonly of this wonde, for by it he
Which that he holdeth in his honde,
Drough out the soules, oon by oon, drew souls out of Hell.
Maugre the princes euerychoon, 1752
And made hem quyte from her baundon,
Out of that derk[e] region:
Olde poetys writen so;
And many another merveyl mo 1756
They endyte of his povere.
And as I gan neghe nere,
Avysely as I behelde,
In his lifte honde A flowte he helde, 1760 He has a Flute
When so him list the longe day,
Ther with to pipe and make play, on which he plays,
Oonly him self for to disporte,
And his hert[e] to comforte 1764
Wyth the sugred armonye, [leaf 226, bk.]
Which gaf so soote a melodye
That no man koude him selfe so kepe,
But hyt wolde make him slepe. 1768 and sends all folk to sleep.
Of so gret vertu was the sovne,
As yt ys made mensiovne,
That hit passed of force and myght' His music is mightier
Sirenes song, who look a-ryght', 1772 than Syrens' song.
Which ar meremaydenes of the se,
And vntweyne departed be,

The Author.

Half fysh̄ and women), bookes seyn),
Mermaids' singing is not to be compared with Mercury's flute,
But al her syngyng was in weyn)
To be compared, in sothnesse,
Vnto the excellent swetnesse
Of this Floyte[1] melodious,
By force of whicḥ Mercurius
which sent Argus to sleep,
Made Argus slepe, this no drede,
For al the eyen) in his hede,
That were an hundred as be novmbre,[2]
But the songe gan) him encombre,
That diffence koude he noon),
But that he slept with̄ euery-choon),
and made him lose his head.
Lost his hede for his trespace;
Ther was as tho noon) other grace.
For Iubiter hadde of entent
Yiven) him in comaundement
To Mercurie, to dō so,
For the love of Dame Yo,
That Doghtre was to ynachus,
Methamorphoseos telleth thus,
To make hir fre from) al servage,
Inly fair of hir visage.
Mercury wears a curvd Sword,
And by his syde he had a swerde,
Sharpe to shaue a mannys berde,
Wonder kene the poynt to forn),
Cromped ageyn), as is an horn),
Of entayle and of fasson)
Lyche the blade of a fawchon),
[leaf 227]
That I suppose, hercules,
better than that of Hector or Achilles:
Hector of troy, nor achilles,
Whicḥ were so noble in bataylle,
Had no swerd of swicḥ entaylle,
Wherin) they myght hem self assure,
Nor so tempred for to endure;
it slew Argus.
For with̄ this swerde, most ful of drede,
Argus was slayn) and lost his hede.
And for to make men) afferde,
Of entent he bereth̄ this suerde,
For vengeaunce and for diffence,
For al[le] tho that do offence

[1] Floyte] flowte A.

[2] novmbre] nvmbred A.

¶ Yo fuit filia ynachi.

¶ *scilicet* Mercurius.

Ageyn̄ his myght' hem to constreyn̄. *The Author.*
And he hath also wynges tweyn̄, 1816 Mercury has two wings,
Fressh̄, and shene, and no thing pale,
To fleen̄ both̄ on̄ hille and wale, to fly o'er hill and vale.
Lych̄ hys desire on mont' and pleyn̄;
Of whos abood ys no[n] certeyn̄, 1820
So swift ys he in his passage.
And as I lyft vp my visage,
I gan̄ beholde, in special,
Kome in a pathe that was but smal, 1824 I see him guiding
Conveyed by Mercurius, *nota* Pallas, Juno and Venus
Pallas, Iuno, and **Venus,**
Ech arrayed lych̄ a quene,
As any Aungel bryght' and shene. 1828
I went ageyn̄ hem, as I koude,
Thought' I wolde me nat shroude;
For as hyt semed, al[le] thre
Took her way towardys me 1832 towards me,
Of on̄ entent with chere and look;
And thogh̄ I slept, my*n* hert awook,
Thus thoght' I tho in my dremyng; in my dream.
And at the poynt of her metyng, 1836
I, so as me sempte dewe,
Ful humblely gan̄ hem salewe, I salute the Goddesses;
Whan̄ I espyed by her chere
Tyme opportune and best leysere, 1840
With̄ al myn̄ hool[e] dilligence
To hem I did[e] reuerence. [leaf 227, bk.]
And they goodly, as thought*e* me, and they receive me in
Acceptede al thing' at degre 1844 friendly wise.
In ryght' wonder frendly wyse,
As the *p*rocesse shal devyse.

¶ **Here maketh thauctour mension, how Mercure shewed and declared the cause why he broght the thre goddesses wyth̄ hym.**

Mercurie, in al the hast he kan̄, *nota* Mercury speaks to me.
Vn-to me his tale gan̄ 1848
Prudently, and lyst nat spare,
And seyde: "frende, I shal declare

Mercury tells me the three Goddesses are sent to me by Jupiter, to get my opinion on the Judgment of Paris,

"To the the cause [of] our comyng',
From) **Iubiter**, the hevenly kyng',
To the of purpose pleynly sent
For to yive a Iugement,
And to shew vs thin advys
Vpon) the doom) of Dam) **Paris**,
Which ys wreten) in bokes olde,

who gave Venus the Apple,

That yaf the Appul, rounde of golde,
To freshe Venus, the goddesse,
Specyaly for hir fairenesse,

and left Pallas and Juno.

And left **Pallas** and **Iuno**,
The story platly telleth so,
As of clerkys ys devysed.
Wher-vpon) be wel avysed
Prudently theron) to deme,
Iustly, as hyt doth the seme,
Wher thou) felyst in thy thoght',
His Iugement was good or noght'.
But short[e]ly first, in sentence,
I shal yive the euydence,

Mercury states that before the Siege of Troy,

First expovne, as hyt is good,
Of alle the mater, how hit stood:
[leaf 228] Whylom) to for the sege of troye,
Whan) they flourede in her Ioye,

when Helen was ravisht,

And wyth stronge honde dyd her peyne
To ravyshe the quene heleyne,

Pelleus held a feast at his wedding of Thetis, on

The same tyme, kyng **Pelleus**,
Ful ryche, and wys, and ryght' famous,
Helde a feste, as hit is ryfe,
At the weddyng of his wyf,
Which **Thetys** highte, this the fyne;[1]

[1] fyne] syne F.

whom he begat Achilles.

Of whiche two, be ryghtful lyne,
Descended grete Achilles,
Ful renomed in werre and pes
Amonges grekes, as of renoun.
And as hit ys made mensyon)
That Pelleus, this noble kyng,
Vpon) the day of his weddyng,
Made a feste within) his halle
Of the grete estatis alle

Mercury.

"Throgh out grece, that ther was non)
But they wer present eu*e*rychon);
And also eke, in special,
Alle the goddys celestial,
And goddesses, this no fayle,
In ther rychest apparayle,
Al echon) ther wer present;
For ther was noon) that was absent,
Syttyng at the kynge*s* borde,
Except the goddesse of discorde, ¶ Invidia.
Lych as bookes specifye,
Which, of malis and envye,
Of rancour pale and appallyd,
Be-cause that she was nat callyd,
Cast of malys at the lest
To distroube hem at her[1] fest, [1] her] the A.
Both in high and lowe estate,
For to make hem at debate;
And gan) anoon) in cruel wise
A mortal Appul to devyse,
Rounde of golde, with *lett*res grave,
Which seyd[e] that she shold hyt have,
Oonly by gifte and other noon),
Which fairest was of eu*e*rychoon),
Of al that seten) at the borde.
And thus this goddesse of discorde
With hir sleyght' and sotil gy*n*ne,
Sodeynly kam[2] fleyng in, [2] kam] kan F.
Deynous of port and eke of sygh*t*,
Threwe the appul anon) ryght'
Among hem at the table dou*n*.
And whan) they hadde in-speccion)
Of the Appul and writyng',
And conceyvede the menyng':
Shortly, in conclusion),
Al was turned vpe so dou*n*.
For al her ioy[e] and gladnesse ¶ Invidia *omnia* subu*er*tit.
Was turned in-to hevynesse,
And the plesaunce of eche estate
[3]Was platly tourned to debate,[3] [3—3] *om.* A.

1892 At Pelleus's wedding-feast all the Gods and Goddesses were present,

1896

1900 except the Goddess of Discord.

1904 She, because she wasn't invited,

1908 [leaf 228, bk.] made a Golden Apple,

1912 to be given to the fairest woman,

1916

1920 and threw it on the feast-table.

1924

1928 Then all their joy was turnd into gloom.

Mercury.

"Both̄ of high̄ and eke of lowe,
By the fals[e] sede y-sowe
Hatred made Of this lady, Dame hatrede, nota
To-rent and owgly in her wede, ¶ *id est* Invidia uel discordia.
Which̄ of entent kam̄ so ferre
them quarrel; for each wanted the Apple; For to sette hem al at werre.
For eu*er*ych̄ bysy was in dede
The ryche appul to possede,
To reioysshe yt dide her myght',
And gan̄ pretende a tytle of ryght',
By excellence of ther beaute.
specially Pallas, Juno and Venus. And specialy atwixen̄ thre
Roos first thys stryfe contagious:
Pallas, Iuno, and Venus,
Who fairest was, and did excelle
Of beaute for to bere the belle,
And of the Appul, by reson̄,
[leaf 229] For to han possession̄.
They wrangled And eche gan̄ other hyt denye,
And gan to holde chaunp*ar*tye
To resiste and to[1] wythstonde, [1] to] do F. A.
till Jupiter Til Iubiter took al on̄ honde,
And lyst nat to be rekkeles,
To stynte noyse, and make pes,
And al rancour for to fyne,
declared it Fynally gan̄ determyne:
That al of oon̄ opinion̄,
With̄-out[e] contradiccion̄,
should go by the Judgment of Paris. Shold[e] stonden at devys
And Iugyment of [Dam] Paris,
Which̄ sholde, by gret dilligence,
He should decide who should have the Apple. By diffynityf sentence,
Yive a doom among these thre,
Which̄ that shal, for hir beaute,
The Appul wy*n*ne of verray ryght'.
And I my self anoone ryght',
As Iubiter co*m*manded me,
Ladde hem with̄ me al[le] thre,
Whan̄ the son*n*e shoon̄ ful shene,
In-to a wood[e] fressh̄ and grene

" Besyde Troy, whiche **Ida** hight,
Wonder delytable of syght;
Wher as Paris, whoo took kepe,
Lay on the playn and kept[e] shepe;
For he an Erde was that tyde,
And **Oenonye** by hys syde,
Hys paramour of tender age,
Inly fair of hir visage.
And whan I kam, wher as he lay,
I ne made noo delay,
But tolde him by and by the cas
Of the goddesses, how it was,
As I ha put in remembraunce,
And Iubiteres ordynaunce,
As I ha tolde her euery del,
And bad him for to avise him wel,
Vpon this nyw vnkouthe striff
To yive a doom dyffynityff.
And al[le] thre, stondynge besyde,
Gan ful besyly prevyde,
Eche for hyr part ful dilligent,
With many myghty Argument,
Tatteyne to ther entencion,
By many strong suasion.
And Iuno first, which is goddesse
Of golde, tresour, and rychesse,
Grauntede him to han plente
Of good with-out[e] skarsete,
Duryng hys lyf, for no myschefe,
Yif he graunted hir in chefe
The appul in possession,
With-oute more delacion,
And ay in rychesse to habounde.
And **Pallas** tho, the secounde,
Which is lady and maistresse
Of renoun and of high prowesse,
Of konnyng also and prudence,
Of wisdam and of sapience,
Grauntede him to be most sage
That ever was in eny age,

¶ Ida fuit nomen silue iuxta ciuitatem troianam.

¶ Oenonia fuit amasia paridis.

¶ Quelibet[1] illarum preposuit pro parte sua.

[1] Quelibet] Quolibet F.

nota

¶ Iuno primo incipit pro parte sua.

nota

¶ Pallas proponit.

Mercury.

Paris was a herd on Mount Ida,

and Oenone was his paramour.

Mercury told him he had to decide

[leaf 229, bk.]

between the 3 Goddesses.

Juno promist Paris riches and goods

if he'd give her the Apple.

Minerva promist him knowledge,

wisdom above all other men,

Mercury.

and victory over his foes,

" And for to shyne most in glorie
Of conquest and of victorye,
And al hys enemyes pute doun,

if he'd adjudge her the Apple.

Yif he, in conclusion),
Bothe of equyte and rygh̄t,
Gaf hir the appul anon) rygh̄t
With-out[e] more in hir demeyne.

¶ Condicion.

nota

Venus

But Venus, with hir firy cheyne,
Which hath̄ loue in gouernaunce,

(who is Goddess of pleasure)

And goddesse is of al plesaunce,
Of lust, and flesh̄ly appetyte,
And of voluptuous delyte,

[leaf 230]

Wyth̄ hir[1] bronde to enspire,
And folkys for to set a-fire,
In euery age, yong and olde,
T[h]at ther is noon) so strong, nor bolde,
Nor so vpryght̄, nor so lame
That she kan) daunte and make tame,
Be he ryche or be he wys.

¶ Venus proponit pro parte sua.

[1] hir] his A.

promist Paris the loveliest living woman,

And she hath̄ graunted to Paris,
To han in his possession)
The fairest lady of renoun
Of al this worlde, to rekne echon),
As fer as men) ryde or goun),
To han hir knyt to him by bonde,
And borne also in grekys londe,

Helen, as

Which that called ys heleyne;
For whom) she shal also ordeyne
That [Dam] Paris shal in Ioye

his wife in Troy, if he'd

Bringe hir hoom in-to Troye,
And the proude grekys dawnte,

give her the Apple.

Yif he the Appul to hir graunte,
And to denye hyt be nat bolde.
And whan) they had her talys tolde
To forn) her Iuge, Dame Paris,
He lyst no lenger take avys,
Nouther by wysdam nor prudence,

Paris gives it her.

But in al hast[e] yaf sentence
That Venus, lyke as I ha tolde,
Shal han thappul rounde of golde,

nota

¶ Iudicium paridis.

" As she that was the goddesse — *Mercury.*
Most excellent in fairnesse.
Thus dempte Paris, this no drede,
For whiche look vp and take good hede, — Think, now,
And by counsayl and rede of me,
Sithe thou hauest lyberte,
Considre wel in thy resone
Of euerych̄e the condicione:
Rychesse and tresour of Iuno, — of Juno's riches,
And how that Pallas eke also — [leaf 230, bk.]
Ys in vertu most habounde, — Minerva's valour, and
And how Venus also ys founde — Venus's love,
In love passyng debonayre,
And se, how al[le] thre be faire.
Voyde fauour, and sey[e] ryghte,
Lyke as the semeth̄ in thy syghte,
And thy wittes hool applie,
To deme lych̄ thy fantasye,
Wher that Paris, to thyn entent, — and say whether Paris judged aright.
Gaf a ryghtful Iugemente."

¶ **How thauctour reherseth̄ the ansuere[1] whiche he gaf to Mercurius.** — *The Author.*

[1] ansuere] vnsuere F., A.

Whan̄ the god Mercurius
Hadde I-tolde hys tale thus,
Of euery thing, how that hyt stood,
And I the matere vnderstood,
I be-helde hem al[le] thre, — I gazed at the 3 Goddesses,
And gan̄ consyder and eke se
Her behestys by and by,
Of noon̄ avys, but lyght[e]ly,[2]
And dempte in sothe, as thoughte me,
That ther was noon̄, as of beaute, — saw that Venus was twice as lovely as the other two,
Half so fair as was Venus;
For whiche I answerde thus
To mercure, in sentence,
Whiche is god of eloquence,
Declaringe myn̄ oppinion̄
With-oute more dilacion̄,
Vaylle or wher yt vaylle nought̄,

¶ Per istam fallaciam trium deorum clare significatur quod Iuuenis cum venerit ad annos discrecionis sibi potest proponi triplex modus viuendi uel triplex vita scilicet contemplatiua actiua et voluptuosa de quibus potest eligere illam que sibi magis placuerit sua libera voluntate etc.

[2] lyght[e]ly] lytely A.

¶ Iuuenes autem quia sunt passionum insecutores eligunt vitam vt voluptuosam et hoc est quod poete voluerunt innuere per iudicium paridis secundum veritatem.

2052 2056 2060 2064 2068 2084

The Author. and declared that Paris's Judgment *was* right;

As hyt stake ryght in my thought: 2088
That the Iugement of Paris
Was even lyke to my devys,
Touching thappul, ryche of golde,
Lyke to forn as I ha tolde, 2092
And that more ryghtful Iugement
Myght not be, to myn entent,
Nor more egal out of blame;
[leaf 231] "For I wolde ha do the same 2096
and that I'd have decided as he did. Of equyte and no fauour,
Yif I hadde be arbitrour;[1] [1] arbitrour] artribitour A.
For she semys, shortly for to telle,
Al the tother[2] doth excelle." [2] tother] tether A. 2100
And with that word anoone ryght
At once Mercury flies off, Mercure gan to take hys flyght
To the hevene, and that a-non,
Bet his winges and is gon, 2104
Spake no worde at his partyng,
Save he sayde concludyng:
"Al this worlde gooth the same trace
And stondeth in [the] selve case." 2108
and Pallas and Juno follow him. And after **Pallas** and **Iuno**
Ben departed bothe two,
With-outen any more arest,
What party that hem sempte best. 2112
Venus comes to me, But venus, as I kan devise,
Kam to me in curteys wise,
Took hir leve, or she wente,
And tolde first what she mente. 2116

Venus. **¶ How Venus, the goddesse, kam to thanke thauctour of hys goodly Ansuere.**

"Myn owne frende," first, quod she,
and thanks me. "With al myn hert I thanke the
Of the love and frendly-hede
That thou hast shewed me in dede, 2120
This ylke day, so feythfully,
To sustene my party,
And conferme hyt, in sentence,
In the noble, high presence 2124

" Of Mercurye, myn allye, — *Venus.*
Resemblyng in thy fantasye
Vnto **Paris** of Troy[e] toun,[1]
Whiche whilom, in conclusyon,
The Appul grauntede vnto me
Of Iust reson and equyte;
For I was fairest in his syght,
For whiche he gaf yt me of ryght,
Thogh **Iuno**, **Pallas** of envye
Ther ageyn[e]s gan replye;
For I dar seyn, in sothfastnesse,
Y excelle hem in fairenesse,
For they be nat resemblable
To my beaute nor[2] comparable;
For I dar wel specifye
For to fynde on my partye,
Hyt to sustene and that anoon,
A thousand peple ageyn ther oon,
For which al folke, as y desserve,
Ben euer bysy me to serve.
For in euery maner age,
Both of lowe and high parage,
I ha servantis foule and faire.
Vnnethis ys ther oon contrayre,
In noon estate, to myn entent;
For euery wight ys diligent
Me tobeye eve and prime
And ha be, sith thilke tyme
That **Parys** of fre volunte
Gafe the Appul vn-to me
Which was broght in by discorde.
And sith thou art eke of Acorde,
And hast eke demed feythfully
That I ther-to am most worthy,
Be ryght sure that certenly
Thou hast wonen enterely
My love al hool and that for evere,
Neuer pleynly to dyssevere,
And, for rewarde of thy sentence,
Conquered my benyvolence,

[1] Troy[e] toun] Troy of toun F., troye of ton A.

[2] nor] nor to F. A.

She says that — 2128
[leaf 231, bk.] — 2132
neither Juno nor Pallas
can be compared to her for beauty. — 2136
All folk strive to serve her. — 2140
2144
2148
2152
And as I have judged her the worthiest, — 2156
I have won her love. — 2160
2164

Venus. "Wher-of thou shalt ha gret profyt
And in effect as gret delyt,
As **Paris** hadde, in certeyn,
What tyme that he wan El[e]yne,
Which was callyd flour and welle
That al other dyd excelle,
In hir tyme, as of beaute.
But truste pleynly vn-to me
Of al that euer y ha the tolde.
Thou shalt han oon, a thousande folde
Fairer than she, to thy plesaunce,
To ben of thyn aqueyntaunce,
Yif thou tryste, in substaunce,
To stonden at myn ordynaunce.
For I haue in my demeyne,
Lacyd in my large cheyne,
God wot many thousand payre
Of wommen, bothe fresh and faire,
Without[e] novmbre, to governe,
Of which, yf thou kanst discerne,
Thou shalt chese, and thou be wyse,
The fairest vn-to thy devyse,
Fynally, the for to plese,
Sette thyn hert[e] best at ese,
In al ioye the to assure.
And her vpon I the ensure
At thyn ovne comaundement:
Yif thou folowe myn entent,
I shal the holde iust covenant,
And conferme also by graunt
To yife her the for thy guerdon,
To holde in thy possession
Hir that is fairest and mete,
To set thin hert[e] in quiete.
For thy decert thou maist trust yt,
That Pallas, for al hir wit,
Nor **Iuno** vn-to thy fauour,
With al hir rychesse and tresour,
Ne may to the so moche avayle,
As I shal do, with-out[e] faile,

As she gave Paris Helen, the flower of beauty, [leaf 232]

so she will give me a woman a thousandfold fairer,

out of the many thousand lovely ones she has in her chain,

to keep in hold,

and quiet my heart.

"Yif thou thy purpose nat remewe [leaf 232, bk.]
My tracys feythfully to sewe." *Venus.*

¶ **How thauctour ansuerd to Venus.** *The Author.*

And thus dependent in A were[1] [1] A were] A where F., awhere A.
I gan lyften vp my chere
And seyde: "o Venus, cheffe goddesse, I tell Venus
Of love lady and maystresse,
For lyf and deth, as yt ys dywe, I'll follow her in Life and
I shal folwen and pursywe Death,
Your pathis pleynly and doctryne
And from hem nothing[2] declyne; [2] nothing] nas F. A.
For in this worlde ther is no thing as nothing is truer than
More trewe, as to my levyng, she is.
More credible, nor more stable,
Nor to me more agreable
To leve vpon, as in substaunce;
And ther with al your contenaunce,[3] [3] contenaunce] contenAunce F.
So ful of grace and of plesaunce,
With euery maner circumstaunce
Conferme, as to my felyng,
That ther is in your menyng
Nat but trouthe, as I assure, ¶ *id est* confido.
Good chaunce, and happy auenture.
But so that yt be non offence
Vn-to your magnificence,
I shal reherse to yow anoon, Then I tell her, how I
How hit[4] fille, nat yore agoon,[5] [4] hit] yit A. [5] nat yore agoon] not longe agone A. fell in love
Of verray hap and sodeyn chaunce,
For [me] to falle in dalyaunce,
As yt cometh to my mynde,
With the cheff princesse of kynde, with Lady Nature,
Which that called ys nature,
And did also hir bysy cure
Benyng[e]ly me for to preche
And tenforme me and teche,
Chargyng me ful prudently, [leaf 233]
That I sholde avysely who chargd me to
Be wel war, and euer among avoid the wrong road.
The wey eschewe that went wrong,

The Author.

"In no wyse my course to dresse
Vn-to no pathe of wylfulnesse
Nor of sensualyte, sensualyte [in the margin, in a late hand.]
But forth̄ rygh̄t, as she taughte me,
The trewe way, and nat declyne,
Whiche ys rygh̄t as any lyne,
As I hadde of hir conceyved.
And lyst that I be nat deceyved,
I am ful set nat to varye
To hir wil to be contrarye,
In hope ther-by to amende.
And for that I am lothe toffende
To yowe or hir by displesaunce,
I hange as yet in ballaunce."

And as Nature bade me avoid Sensuality,

I'm resolvd to do so.

¶ Her sheweth thauctour, how venus repleyed ageyn̄.

Venus

"My frend," quod she, "I the ensure,
How that I and eke nature
Be so ful of oon̄ accorde
That ther may be no discorde
Fynally atwene vs two,
In no thing, what so we do,
For I am guyed by hir reyne,
And she as lady souereyne,
And I mynistre hir to serve,
Fully her byddyng to ob[s]erve,
Humble of port and eke of chere,
Louly as hir chamburere,
By goddys disposicion̄
Ordeyned, by comyssion̄,
To be next hir, in special,
In hir paleys principal.
And thus, by goddys ordynaunce,
Vnder natures obeysaunce,
I stonde hir lustes to obey,
And shal neuer dysobey
To serven hir[e] to plesaunce.
And touching eke our aqueyntaunce,
Who that kan̄ the trouth̄ espye,

says that she and Nature always agree.

Nature is Queen,

Venus her chamber-maid,

[leaf 233, bk.]

who obeys her.

" We be bothe of oon) allye, — *Venus*
Dyssendyd eke of oon) kynrede,
As men) may in bookys rede.
I take recorde of thise clerkys,
That the forge of al hir werkys,
Without[e] me, in certeyn),
Was nat maked but in veyn),
For but I put[te] to my cure
Hir forgyng myghte nat endure,
To hyr I am so knyt by bonde
Necessarie to hir honde.
I make redy alle thing
Pertynent to hir forgyng,
And pleynly, lyke to hir desire,
In hir forge I make the fire,
Ordeyn for hamer and for stith̄;
For she hath noon) so crafty smyth̄,
With̄-out[e] me, that forgeth ought.
For which̄, my frende, dred the nought
Euery hour and euery space
After my weyes for to trace;
For I kan) preven), in sentence,
By a maner consequence,
That nature And also I
Be conbyned so Iustly,
In al[le] weyes accordable,
That be in kynde resonable.
And sith̄ I make the this offre,
Be war refuse nat my profre,
Sith that[1] I hit do the to queme,
As thou maist thy selve deme;
And profre made to thy delyt,
Which concludeth to thy profyt,
Ne sholde nat, as semeth̄ me,
To oft[e] sythe rehersed be;
For, by doctryne of the wyse,
Oones ought̄ y-nowgh̄ suffise."

says that Nature's forge, without her, would be in vain.

She prepares all things for Nature's work.

I may therefore walk in Venus's paths,

as she and Nature are one.

I must not refuse her offer,

[1] that] *om.* A.

[leaf 234]

as once is enough.

The Author. ¶ **How thauctour ansuerd, and yalde him self holy to the seruise of Venus, *and* be-kam hir man.**

"My lady," quod I,[1] "and maistresse, [1] I] he F. A.
I thanke vnto your high̃ noblesse
I thank Venus, For of al that ye ha sayde,
I am ryght' wonder wel apayde,
and become her man. For which̃, in what that ever I kan),
With̃ hert and al y am youre man),
Shortly, I may me nat restreyne,
And what that doth̃ me so constreyne,
I kan) nat tel hyt in certeyn),
But wel I wote al hool and pleyn):
My heart is drawn to her. Myn hert[e], in ful sodeyn wise,
Is drawe al hool to your seruyse,
And myn) enclynacion)
Is hool in your subieccion).
For, in reyne and eke in shours,
Douteth̃ nat that I am yours;
I pledge her my faith, Hath her the feyth of my body,
Nat compelled, but frely,
To contune, for ioye or smert,
Fully acorded in myn) hert
to be ruled by her. To be rewled by your devis.
For me semeth̃ in myn) avis,
Inwardely in my conceyt,
That ther may be no deceyt,
Engyn), nor fraude, on) no syde,
I ask her to teach me, how to obey her. Beseching that ye wol *pro*vyde
To teche me and to concerne,
How that I shal me gouerne
By the statutis of your law,
And what wey[e] I shal draw;
[leaf 234, bk.] For eu*e*re platly, to I deye,
To your wille I shal obeye,
As ferforth̃ as I ha ko*n*nyng'
To fulfille your biddyng,
I am her liege man. Fro tyme that I first began)
To bekom)e your lyge man)."

¶ Venus. *Venus.*

"In feith," quod she, "dred neuere a del,
Thy seruise shal be quyt ryght wel.
Yif thou perseuer lyke thy bonde,
I shal yive in-to thyn honde
A mayden oon the gentylest,
The fairest, and the goodlyest,
Both of shap and of visage,
And also oon the most[e] sage
That any man may se or fynde,
Though men soughten in-to ynde,
And but yonge and tendre of age,
Whiche shal appesen al thy rage
That no man koude wissh a bet;
Though al wer in his choys y-set.
And she shal be, as hyt ys skylle,
Fully accordyng to thy wille,
And yet, or thou thy lust atteyn,
Thou shalt fele annoy and peyn,
But I wil first to the devise
How thow shalt werke in my servise.

She promises me the fairest
and wisest maiden,
young and tender,
who'll do all my will.

¶ How Venus thaught him what he shal doun, And of hir .ij. sonys Deduyt and Cupido.

"I ha two sonys of high degre,
And gret of ther Auctoryte,
Bothe redy of entent
To doon at my comandement,
What so that me lyst devise
To acheve in my seruise,
Gentil, fre, and debonaire,
Which shal be ryght necessaire
Vn-to the and gret Refuit.
The toon callyd ys Deduit, ¶ Deduit filius veneris.
Yong, fresh, and lusty on to se,
And ryght gentil in his degre,
To al[le] folke benigne of port;
And of solace and dysport
He ys the god most auctorised,
And al[le] pley[e]s be deuysed

Venus has two sons:
[leaf 235]
1. Pleasure,
the God of Games.

Venus. "By his avys and his purchace;
For ther kan̄ no man̄, in no place,
Of vnkouth̄ pleyes tel[le] noon̄
But he kan̄ hem eu*e*rychon̄:
Her son Pleasure knows Harp, Touche be crafte, and nat be rote,
Harpe and lute, fythel and Rote,
Song, And synge songes of plesaunce,
Dance, Maisterly revel and Daunce,
Pipe and floyte lustely.
And also eke ful konyngly
In al the crafte and melody
Music, Of musyke and of Armony,
What tyme that hit shal be do,
He ys expert; and eke also
At al[le] pleyes delytables:
Dice, At mereles, dees, and tables
He kan̄ pley[en] passyngly;
But best and most specialy
Chess, At the Chesse he dooth̄ excelle
That philomestor, soth̄ to telle,
For to make comparyson̄,
Ne was nat lyke him of renoun,
That first founde this play notable,
With him to play[e] was not able.
and the game of Arithmetic, And I dar also specefie,
The play he kan̄ of Ryghtmathye,
Which dulle wittis doth̄ encombre,
For thys play stant al by novmbre,
And hath̄ al his conclusions
[leaf 235, bk.] Chefly in p*ro*porsions
By so sotil ordynaunce,
As hyt ys put in remembraunce
By thise Philosophurs olde.
Also my sone, of whom̄ I tolde,
and can answer ladies' questions Amonge ladyes honourable
Is, in soth̄, ryght̄ acceptable,
Lych̄ to her oppinions,
For tassoyle questions,
on the Art of Love. And demaundes on̄ eu*e*ry part
That longen vn-to lowes art,

¶ Iste ph*ilosoph*us *secundum* quosdam i*n*uenit ludum Scaccor*um*.

¶ Rihtmachia est ludus ph*ilosoph*orum et consistit in arsmetrica et p*ro*porc*i*onib*us* numer*orum*.

¶ *id est* Deduit.

" And sotiltees many oon),
That to ansuere vn-to echon)
Is noon), to rekne al[le] thing,
Save he that hath therto[1] konnyng[e];
For ther ys nought, I dar wel say,
That longeth vnto merthe and play,
To reherse compendiously,
But that he kan) hyt perfytly.

[1] that hath therto] that ther to hath A.

Venus.

Her 1st son Pleasure knows all about Mirth and Games.

¶ Her reherseth Venus to thauctour of hir other sone callyd Cupido.

" I haue eke, on the tother syde,
A sone that callyd is Cupyde,
Nat lasse of reputacion)
But passingly of gret renoun;
Which, throgh his myghty gouernance,
Hath al vnder his obeysaunce,
And in the See, wher he is stallyd,
He is the god of love callyd.
For he lordshyppeth, and hath cure
Of euery maner creature,
For rude folkys and eke sage
He hath bounde in his servage.
No man) kan) no resistence
Ageyn) hys myght, by no diffence,
For poetis specifye
That goddys of her surquedye
Purposede of presumpsion)
To wrastle with this Champyon), ¶ *id est* cum cupidine.
But he, in A lytel throwe,
Cast hem to the erthe lowe,
Vnder daunger kept hem evere[2]
That they myghte nat dissevere.
Phebus eke, that was so sage,
He attamede with his rage, ¶ Amor *omnia* domat.
Made him throgh his myght alsoo
In servitute, sorwe, and woo,
Vnder hys yokke to be bounde,
And yaf to him so large a wounde,
Mortal and perilouse many folde,

[2] evere] were F. A.

Venus's 2nd son is Cupid,

the God of Love.
He is Lord of every creature.

No one can resist him,

not even the Gods.

[leaf 236]

He subdued Apollo.

Venus.

" With his dredful arwe of golde,
For love of daphne, I dar say,
That he was in poynt to dey.

The more Apollo pursued Daphne,

For ay the more he gan to prey,
The more she dide dysobey
To his desire, on euery side,
He siweth, but she nolde abyde;
For the more he dyd hys myght,

the more she fled from him,

The more she fledde out of hys syght;
But suche pursuyt he gan make
That he shulde haue ouertake
Hyr, that was most faire to se,

till the Gods,

Tyl Goddys gan to han pite
On hir youthe and tendernesse,
And on hir excellent fayrenesse,

to preserve her virginity, turnd her into a laurel;

To conserve hir virgynite
Tourned hir to a laurer tre,
Closed vnder bark and rynde,

and so Apollo lost her.

For which Phebus, as I fynde,
Loste al worldly plesaunce
Throgh Cupidys high vengeaunce.

" And thus my sonys boothe twoo,

Pleasure and Cupid serve Venus, as

First Deduit and Cupido,
Lyke as I haue declared the,
Ordeyned ben to serve me,

she serves Nature.

As I serve vnto nature
In furthering of myn Auenture.

¶ Venus *dicitur* seruire nature *quia* virtus concupiscibilis inest.

[leaf 256, bk.]

So is ther lust and ther plesaunce,
By diligent attendaunce,
To A-wayte on me euery tyde,
Bothe Deduit and eke Cupide.

She will tell me where they dwell.

" And her-vpon I wol the telle
In what place that they duelle,
That thou mayst[1] vn-to hem drawe,
The gouerne by her lawe;
And ther-vpon do thy peyne
To gete frendshippe of thise tweyne.
For elles thou ne mayst nat chese,
But thow shalt thy tyme lese;
For they hir han in gouernaunce

[1] mayst] must F.

[This line added in the margin.]

"That may to the do best plesaunce. — *Venus.*
And alder first thou shalt lere,
Love and Deduit duelle y-fere;
And, trewly, elles yt wer wonder,
For they kan nat be assonder.
For trust[e] wel that of reson)
Her bothe conversacion)
Gladly drawe by oo lyne,
And love of ryght' doth̄ Ay enclyne,
Wher he be, in any place,
To siwe play and eke solace,
For love myghte nat endure,
But Deduit dyde hys [busy] cure
Him to support[e] with gladnesse,
For he may with̄ noon) heuynesse;
For which̄ as brethre in eche place
Euerych̄e other dooth̄ embrace;
That, to conclude at oo worde,
Deduit serveth̄ and love ys lorde,
So nyghe borne of oon) allye
That, fynally, her companye
Ne seuereth̄ nat, but y-fere
Eche ys to other so entere.
For Deduit, I warne the,
Hadde lever exilled be
Than) to twynne on any syde
From presence of Cupide;
For whiche thinge, as hyt ys dywe,
Be diligent to pursiwe,
With̄ al thin) hool[e] besynesse,
Lyne ryght' thy cours to dresse
To thilke[1] path[e], thus I mene,
That ledeth̄ to the Erber grene,
Wher that Deduit ys lorde of ryght',
To plese love with̄ al hys myght';
For ther they tweyn), of oon) assent,
Soiourne ay with̄ her covent.

Love and Pleasure dwell together.

Love could not last without Pleasure.

Pleasure had rather be exiled than part from Cupid.

[leaf 237]

I am therefore to line my course to the Arbour or Garden of Pleasure and Love.

[1] thilke] the same A.

¶ Here Venus discryveth thauctour the gardyne of Deduit.

Venus.

"This lusty Erber most notable
So plesaunt ys and agreable,
The which, yif trouthe be nat spared,
May of beaute be compared,
Of lustynesse and of delys,
Werreyly to paradys.
And, as to myn entencion,
That heuenly habitacion
So excelleth in beaute
That hit may nat descrived be,
Nouther by worde nor by wryting;
For to remembren euery thing,
Of lustynesse and of plesaunce
It hath so moche suffisaunce,
In dede and nat in apparence,
Foundyd by the diligence
Of Deduit, which day by day
Ful besy is with nyw aray
To conserve hyt, and to Raylle
With fresh and lusty apparaylle,
To kepe yt, that by violence
No man do ther-to offence.
Euer y-lyche fressh of hewe
He yt preserveth, new and newe,
Ful of suetnesse and of grace.
For hyt ys the playing place
Vn-to the myghty god Cupide,
Wher Deduit doth ay provyde
For his solace and hys disport,
Wher love hath euer most comfort.
For he pleynly of entent
Selde doth him self absent,
But gladly euer ys ther present.
For the chefe of his entent
Ys noght but study, nyght and day,
Vnto solace and to play,
Therin he haunteth al his lyf.

Pleasure's garden is as beautiful

as Paradise.

Pleasure made it, and daily tends it.

[leaf 237, bk.]

It is Cupid's playing place,

where, in play, he spends his life.

"For al debat, contek, and stryf, — *Venus.*
Pompe, pride, and surquedye, — In Pleasure's Garden is no strife or sorrow,
Malys, rancour, and envye,
Angwyssh, sorowe, and hevynesse,
Pensyfhede, nor tristesse
May nat ther, for foul nor fair,
Soiourne ther nor ha repair;
For hyt voydeth al distresse,
That no thing but glad[e]nesse — but only joy.
Abydeth ther, yt is no doute;
For al raskayl ys put oute,
For which this place most entere
Of glad[e]nesse hath noo pere.

¶ **The conclusioun of Venus.**

"And in this lusty, freshe place, — In it dwells Pleasure;
So ful of beaute and of grace,
Duelleth Deduit, as made ys mynde,
In the whiche thou shalt fynde — and in it I shall find the lovely Maiden
The mayde of most excellence,
Which ys, in verray existence,
Rote of beaute and womanhede,
And Meroure[1] eke of goodlyhede. — [1] Meroure] Mercur F. mercure A.
Whom that Deduit, by my byddyng', — whom Pleasure is keeping for me.
Hath the charge of hir keping',
For to my lust I dar wel seyn) — [leaf 238]
He is trewest and best wardeyn);
To whom thou shalt the fast[e] hye
For to fynde companye.
"And first, thy self best to avaunce,
Thou must geten aqueyntaunce — But I must
Of Deduit and of Cupyde,
But yet aforn) thou) must provyde
For to [do] thy besynesse
To a-queynte the with ydelnesse, — first know Idleness,
Necessarie to thy purpose,
For of the gardyn) and the close — the head' Portress of the Garden.
She is the chefe porteresse,
Of the entre lady and maistresse.
Who that cometh, erly or late,

Venus.

"She ys redy at the gate
To let him in, that is hir charge,
At the Gatys brood and large,
Idleness has the key of Pleasure's Garden. For she hir self bereth the key.
And best of alle may the convey
To expleyte thy viage,
For ther ys noon herbergage
But at hir delyueraunce
In the gardyn of plesaunce.
For which, by the rede of me,
Gete aqueyntaunce[1] of thise thre:
Her, Pleasure and Cupid, Deduit, Cupide, and ydilnesse,
And I shal do my besynesse,
With help of hem, the to avaunce
With euery maner circumstaunce,
To thy desir that may avayle;
Venus will help me to know. And alder first I shal nat fayle
To be present, and to spede
And further the in al thy nede."

[1] aqueyntaunce] aqueytance F.

The Author.

¶ How thauctour ansuerd to Venus.

"Madame," quod I,[2] "for goddys sake,
Short processe for to make,
[leaf 238, bk,] Wyth-oute any more tarying
I beg Venus at once to guide me thither. Enformeth me of the duellyng
Of Deduit and of Cupide;
And that ye wolde[3] be my gyde,
For I stonde in grete fere,
How I shal euer kome there."

[2] I] he F. A.

[3] wolde] wyl A.

Venus.

¶ Venus.

"Towarde the gardyn and the place
Of Deduit and of solace,
Yif thou make no delay,
She says I'm on the way to it. Thow art wel onwarde on thy way,
Yif thou be stable and contune.
And I shal make thy fortune
Happy to the, the thar nat charge
The wey[e] also brood and large,
Nygh at thyn hande and nat ferre,

" That, but thou wylt, thou maist nat erre; — *Venus.*
For the crestys enbataylled — In the embattled
That stonde yonde, so hiȝ entaylled, — Castle, a mile off,
Shal to the casteȝ bringe the,
Wher they duellen alle thre. — dwell Pleasure, Cupid, Idleness.
Hyt is fro henys but a myle,
Thou shalt be ther in a while,
Where that love, as I ha tolde,
Stately holdeth his housholde
With his meyne in gladnesse.
" For ther is noon hevynesse
But Ioy and merthe among hem aȝ — Mirth is ever with them.
With-outen any intervaȝ,
That, whan thou comest at the gate,
So fortunat shal be thy fate,
Thou shalt fynde no diffence
To make ageyn the resistence;
For Idelnesse ys porter, — Idleness will let me in.
And she wol make no Daunger
To lete the in[1] wythyn a throwe, — [1] the in] them A.
Yif so be thou bere the lowe.
For she ys curteys, large, and fre, — [leaf 239]
For to open and yive entre
To al[le] folkys that be digne,
Amyable, and eke benigne,
And kan not make no daunger,
In countynaunce nor in cher,
And she shal performe vp of ryght
Al that euer I haue behight.
" For, short[e]ly, I the ensure
Thou mayst cleymen of nature, — I have a natural right to enter there,
Wel fortunat on euery syde,
In the gardyn to a-byde,
Euer mor ther to soiourne,
And ha no cause for to mourne.
For, sithe tyme thou wer borne,
Thou were neuer so glad aforne,
For þou shalt han a priuelege — and join the College of Lovers.
For to be of my college,
Amonge folkys amerouse

Venus.

"That be professed in myn house,
After thyn in-clynacion
To kepe the religion.
Thinke her-vpon, and varie nought,
She bids me remember her words, and goes. And remembre in thy thought
Of al that I ha sayede to the,
For now thou gettest no mor of me."

The Author.

¶ How venus depa*r*ted, and of the Forest wher Dyane mette wyth him.

Tho Venus, shortly, thus yt stood,
Depa*r*ted ys and I abood,
Lefte al sool fro my maistresse,
I go towards Pleasure's Garden, And in al hast[e] gan me dresse
Toward the gardyn of disport,
Ther to fynde some comfort
By the byddyng of Venus.
For, Douteles, I thoughte thus:
[leaf 239, bk.] I wolde, for noon erthely thing,
as I wouldn't disobey Venus for all the King of Denmark's pounds and marks. Do contrary of hir byddyng
To wynnen euery pounde and marke
That the kyng hath of Denmarke,
Hir preceptis to dysobeye;
Me wer in soothe lever deye,
Apparceyvyng by hir teching
That nature in euery thing
From hir lesson doth nat varie;
And as tho me lyst nat tarye,
For to make noon areste
I enter a forest, Entrede in-to a gret forest,
Large as I reherse kan,
And, sothly, ther my wey[e] gan,
The whiche, shortly to devyde,
and take the right-hand path. Strechched toward the ryghte syde,
For other geyn path was ther noon
By the which I myghte goon.
And this forest ryght notable
Was wonder fair and delytable,
Ful of trees, the which of sight
Massiffe and grete and evene vpryght

As any lyne vp to the toppys, — *The Author.*
As compas rounde the fresshe croppis,
That yaf good air with gret suetnesse,
Whos fressh̄ beaute and grenesse — The trees are evergreens,
Ne fade neuer in hoote ne colde,
Nouther Sere, nor wexen̄ olde,
No wynter frost may hem co*n*streyn̄,
Thogh̄ hit Snowe, haylle, or reyn̄.
The levis be so p*er*durable,
Yliche grene, nat chaungeable,
Of naturel condicion̄;
For ther̄ may no corrupcion̄ — and never rot.
Damage nouther crop nor rote,
Nor the holsom fruytes sote
Corupte neuer, nor apayre,
But ylyche fressh̄ and faire — [leaf 240]
Throgh̄ the vertu vegetatyve, ¶ Virtus vegetatiua in herbis et arboribus*.*
Passyngly restoratyve,
Holsom̄ to norissh̄ and to restore.
And ther be treen eke lesse and more, — Some of the trees bear Apples of Gold.
In that vnkouthe lusty holde,
That bere Appuls rounde of golde,
As whilom̄ in the gardyn̄ was
Which̄ longed to the strong Athlas,
And also eke to hercules,
That was of streng[t]h̄e pereles,
Rounde, and square, and of gret height̄,
The whiche, by his whily sleygh̄t̄,
Bar away the ryche fruyt,
Quyk and fre from̄ al pursuyt,
Fro the horible fers Dragon̄.
He was so sterne a champion̄,
That eche man̄ had of him doute.
And in the lan*n*de rounde aboute — The open ground is
Of this forest, in certeyn̄,
Tapited al the large pleyn̄ — carpeted with flowers that never fade.
Of herbys and of fresshe flours,
That fade with̄ no wynter shours,
But lyche new in eche seson̄
Preserved fro corrupcion̄;

The Author. They be so noble of ther kynde,
Who that preveth, shal hyt fynde.
The forest is long and narrow. This forest was eke wonder longe,
Rygh̄t as lyne and no thing wronge,
Eke wonder streyght̄, and narwh̄ also,
For which̄ but fewe folkys go
Nor passe throgh̄ for streytnesse,
For drede oonly of werynesse.

¶ How he sawgh ther Diane the goddesse.

Whan̄ I had this forest seyn̄,
Passing of beaute, in certeyn̄,
[leaf 240, bk.] As ye to̅ forn̄ haue herd me telle,
I caste ther no lenger duelle,
For I hadde othre thing adoo,
And I dar afferme also
That my thought was elles-where,
For which̄ I boode no lenger there,
But furth̄ the ryghte wey I took.
And rygh̄t as I cast vp my look,
Under an ebony-tree I see a lady, I sawgh̄ vnder an̄ Eban tre
A lady sytte of high̄ degre,
And y had[de] gret talent
For to knowè in myn̄ entent,
What she was that sat so there,
And thoghte that I wolde enquere
The cause, without more a-doo,
Why that she sat allone soo.
And by the ryghtest wey anoon̄
and go to her. Towarde hir I gan̄ to goon̄,
And hir presence dyde atteyn̄,
And certys, yif I shal nat feyn̄,
I dar afferme with-out[e] fage:
Of body, shappe, and of visage,
Of plesaunce, and of symplesse,
And by al other lyklynesse,
No fairer was ever born, Ther was no fairer borne a-lyve,
Who so euer ageyn̄ hyt stryve,
or more gracious. Ther was noon̄ erthely creature
More perfyt, as by nature,

¶ Ebenus *secundum* plinium[1] est arbor preciosissima auro et ebori *comparabilis et* hanc arborem solebant ethiopes offerre imperatoribus *pro* tributo et legitur *quod* Regina Saba dedit talia ligna salamoni et istud lignum *conservat* mundiciam *et* ideo est consecrata *secundum* quosdam.

[1] plinium] plunium F.

More plesaunt,[1] nor more *gra*cious, [1] plesaunt] plesaunce A. — *The Author.*
Hyr clothing rych̄ and *pre*cious, — Her clothing is rich,
That I ha no kon*n*yng dywe
To declare the walywe
So ryche of stonys and tresour.
But as touching the colour,
Hyt excelled, I dar expresse,
Al erthely thing in w[h]ittenesse, — and dazzlingly white.
That outerly, and thus I mene,
That I myghte nat sustene — [leaf 241]
Myn eyen clerely to vnfolde,
Ther-vpon for to beholde,
That, yif trouthe be nat spared,
Ther may no w[h]itenesse be compared
To that w[h]ittenesse, I dar telle,
For al w[h]itenesse yt dyd excelle,
The cloth̄ in whiche she was lacyd, — Her kirtle is tight-laced.
In a kyrtel streyt enbracyd,
That ther was no thing to blame.
A-bove A mantel of the same, — Her mantle open in front;
Open to forn, of good entaylle,
The whiche also, this no faylle,
Closed hir body nat in veyn
That of hir shap was no thing seyn).[2] [2] seyn] sene A.
The whiche mantel also shoon
Clerer than any maner stoon,
Of which the forour was more fyn — finely furd,
Than menyver outher ermyn,
Wympled but in symple guyse,
Yet neuer the lesse to devyse,
Who consydred euerydeH,
Hyt bekam hir wonder well. — and becomes her well.
And by sygnes dyde seme,
As ferforth̄ as I koude deme,
Be lyklyhede and of reson,
She was of som*m*e religion.
Vpon hir hed of gold a crovne, — On her head is a crown of gold.
The whiche dyde envirovne
Hyr wymple whyt[3] more to delyte, [3] whyt] whyit F.
Ful of grete pereles whyte:

The Author. Rycher no man koude knowe.
Diana has an ivory bow and arrows, And in hir hande she had a bowe
Of white yvere, pulshed clene,
And arwes, forged sharpe and kene,
Of yvere eke, for hir emprise,
[leaf 241, bk.] Made in the most[e] crafty wyse
to shoot wild beasts. At wylde bestis for to shete,
Wher so that she doth hem mete,
Whan she seeth hem to savage,
Hygh of gres, or to Ramage.
And, specialy, she hath solace
With hir arwes for to chace,
With alle hir hool[e] bysynesse, *Nota*
For to shete at ydelnesse,
To avoyde hir oute of hyr Forest,
Therin to make noon arest;
For of entent, with al hir myght,
She hunts both day and night. She chaceth hir, both day and nyght,
For that ys hooly hir delyte;
She hath hir in so gret despite,
And hateth, shortly, no thing[1] more.
For by the holtys gray and hore
And by the dalys depe and lowe
To hunten hir she bereth a bowe
Most specialy, as ye shal here.
And whan I gan to negh hir nere,
I salute and greet her. I gan Saluen and enclyne
To that lady most devyne,
And seyde: "honour and reuerence
Be vnto your excellence!"

[1] shortly no thing] nothinge shortly A.

Diana. **¶ How Diane ansuerde.**

"My sone," quod she, "good auenture
Be vnto the and ryght good ewre,
Myn honour safe, and my renoun,
For I ne ought, of Iust reson,
Nat the salue nor taken hede
To shew[e] the no frendelyhede;
She says I'm not worthy of her notice. For I the telle outerly:
Thou art ther-to no thing worthy."

¶ How thauctour ansuerde. *The Author.*

Whan I herd that goodly faire,
Benigne, and ryght*e* debonayre,
Seyn) so to me with̃out[e] more,
I was a-basshed wonder sore,
Syth̃ I dempte, as in my thought',
Pleynly that she knyw me nought',
Musyng, what hyt myght*e* be
That she so straungely spake to me,
Which̃ neuer aforn), in no place,
I hadde doon) no trespace
Ageyn[e]s hir, by my wetyng,
Nor hir offended in no thing.
And thus I stood al in a rage
With̃ look cast fix in hir visage,
Wavering as in a were,
And parceyved by hir chere
That she, so as I koude gesse,
Bare to me som*m*e hevynesse,
Til at the last[e] out I brake,
And evene thus to hir I spake:
"Madame," quod y, "with̃ al my myght'
I wolde your honour and your ryght'
Were safe in al[le] maner wyse,
As your selfe kan) best devyse,
For so wyssly god me amende,
To doon) yow wrong or to offende
Ys my wylle high nor lowe.
But for desire[1] I ha to knowe,
What that ye ben), thus her syttyng,
Is the cause of my komyng,
Ful humb[e]ly, without offence,
Requering with al reu*e*rence,
As I dar without[e] blame,
To reherse me your name;
And eke the cause, why that ye
Ben displesed so wyth me;
And fynaly (cause) of your grevaunce;
For I ha no remembraunce,

[leaf 242]
Diana's rebuke abashes me.
I look at her,
and tell her
I wouldn't wrong or offend her,
but only want to know who she is,
and why she's displeasd with me.

[1] for desire] for to desire F. for to desyre A.

The Author.

"Sithe tyme that I was borne,
That euere I saugh̄ yow her to forne.
[leaf 242, bk.] Yet neuere-theles, as hyt ys skylle,
I also tell Diana I'll amend any wrong I've done, I am in purpose and ful wille
Holy to amende in hert and thought̄,
Yif any thing I ha myswrought̄,
To ouer more to my konnynḡ,
As I best kan̄, in any thinḡ
That myghte plese your highnesse,
and will try to please her. I wolde do my besynesse
Yow to quemen and to plese,
And your trouble to apese."

Diana.

¶ **Diane.**

"In good feyth̄, my childe," quod she,
"As now hyt longeth̄ nat to the,
She says I'm out of joint. Thow art in party out of Ioynt,
But yif thou stood in swiche poynt,
And wer as now so fortunat,
So clere and hool in thyn̄ estat,
And acceptable also to me
'Twould be better if I were of her counsel. Of my counsayle for to be,
Yt wer wel bet vn-to thy prowe,
I dar wel seyn̄, than̄ yt is nowe.
For, pleynly, thin entencion̄,
Wil, and inclynacion̄,
I dar afferme, and knowe hyt wel,
Ymagynacion̄, and echedel,
Hyt ys no drede, thou art so in,
They hangen by another pyn̄;
But for al that me lyst nat lye,
She will tell me who she is, I shal shortly specefye,
What that I am, and nat faylle;
Al be I lese my travaylle
The to enfourmen̄ or to preche,
Yet at the lest I shal the teche,
That thou mayst haue yt bet in mynde,
that I may find Truth, and repent. And eke of hap that thou maist fynde
The verray trouth̄, and taken̄ hede
For to repent, or thow be dede,

"The wrong and errour thou art ynne, [leaf 243]
And ryght' anoon' I wol begynne. 2964 *Diana.*

¶ Her Diane declareth̄ her entencion'.

"Myn' ovne frend, in sotl̄," quod she, She says her
"Folkys whiche that knowe me,
Bothe here and be-yonde se,
Throgh̄ the worlde in ech̄ contre, 2968
Thys no les, bothe oon' and alle, *nota*
Dyane of custom' they me calle, name is Diana.
Which̄, as poetys specyfye,
Am goddesse of venerye 2972 She is the Goddess of Hunting,
And of Bestis[1] eke savage; [1] Bestis] best A.
Touchynge also my lynage,
Iovis doghtre by dyscent, daughter of Jupiter,
Most myghty in the firmament, 2976
Whiche throgh̄ his pover eterne
Hevene and erthe doth̄ gouerne
Of hys hygh̄ Magnificence. *nota*
And Phebus eke, god of prudence, ¶ Diana est soror Phebi. sister of Apollo,
My brother is sothely in dede; 2981
And as touching my kynrede,
That oughte y-nogh̄ to the suffyse,
But myn' office, and my fraunchise, 2984
Fredam', and Iurisdiccion',
Which̄ I haue by *com*myssion'
By the goddys to me *com*mitted,
Which̄, in soth̄, may nat be flytted, 2988
For alle the court celestial
Han made me lady princepal
And goddesse of venerye,
Wode and Forest for to guye, 2992 ruler of woods and forests.
Of chace also and of huntyng.
And for this skylle, in my walkyng,
As she that hath̄ most maistry,
I bere thys bowe of yvory, 2996
For my play and for solace,
Wylde bestis for to chace. [leaf 243, bk.]
This my crafte, in soth[e]nesse, Hunting is her craft, to avoid idleness.
To eschewen' ydelnesse, ¶ Ad fugandum ocium. 3000

Diana.

"Whiche is to me most noyouse,
Loth-some, and most odyouse,
To shun idleness, Whom to avoyde, in special,
I ha my duellyng principal
And myn habitacion,
Diana roams the forest To walke and romen vp and doun,
In the forest most notable,
Of beaute incomparable,
Chefe close vnto my resort,
to have her sport. Therin to haue my dysport,
Wher I may lyve in Ioye and play,
In fraunchise from al affray,
Perpetuelly in gladnesse,
Without envyous heuynesse,
But she's out of joint in one point. Except, surely, that in oo poynt
I stond in partye out of Ioynt,
Whiche troubleth me with swiche distresse
I may nat lyven in gladnesse."

The Author.

¶ The auctour.

"Madame," quod I,[1] "I yow besech
Goodly that ye wil me tech,
I ask her what that is. What poynt is that, and me to lere,
And humb[e]ly I shal yow here."

[1] I] he F. A.

Diana.

¶ How Diane repreued hys purpose and compleyned vpon Venus.

She says that of old she was full of mirth, "I was wont whilom," quod she,
"Yn tyme of olde antiquyte,
In ioy and myrthe to habounde,
Glad of hert and ful Iocunde,
And had gret prosperyte,
and every one honourd her. Worshipped eke of ech degre
And welkome in euery place,
Most accepted vnto grace
Of al goddesses[2] high and lowe,
[leaf 244] Whan they wern echon arowe ;

¶ Castitas quondam fuit magne reputacionis ab omnibus accepta et honorata.

[2] goddesses] goddesse A.

For tho had euery wight plesaunce
Of me to taken aqueyntaunce,
Frend-shippe, and benevolence,

" And wer wel payed of my presence ; — *Diana.*
And with high and lough degrees
I was with-holden, and, of Fees,
Eche man redy me to serve,
Oonly my grace to[1] dysserve,
Bothe at borde and eke at table ;
For thise folkes honourable,
Grete plente, both nyght and day,
Kam to this forest for to play,
Of entent with me to abyde,
Gret novmbre vpon euery syde ;
But now I see her purpose chaunge,
And how that folke ar wexe straunge ;
For euery wyght in his degre
Fleeth and draweth now fro me,
And maketh sothly no pursuit,
For which, withouten al refuit,
I stonde allone desolat,
As she that is disconsolat
Of al ioye and al comfort,
So ful I am of discomfort,
With sodeyn newe oppression,
And of no reputacion,
Fro day to day most ful of moone,
Solytarye, and allone,
As a woman in gret wer,
Which in thys forest that ys her
Abyde without companye.
And cause of al, as y espye,
That I am left allone thus,
Is myn enmy, Dame Venus,
That regneth with hir companye,
And pleynly hath the regalye
Throgh the worlde on euery syde,
So pompose and so ful of pride
That hir domynacion
Ys nowe in euery region,
For in delys she so habounde th
That many folkys she confoundeth
With lustys that she dooth present,

[1] grace to] grace and to F., grace and A.

Folk of honour come to the forest to stay with me ;

but now they

all keep away.

I am left alone,

and am of no account.

And the sole cause of this is Venus,

[leaf 244, bk.]

who rules everywhere.

Diana. "For whiche with al ther hool entent
They folwen hir, and me forsake,
For which I may my compleynt make
Venus reigns. That she regneth in hir estat,
Diana is desolate. And I stonde al desolat,
Muet as hyt wer a stoon.
And this myschef of yore agoon,
The mischief began, when Jupiter dethroned Saturn. As cause first of my mournyng,
Be-gan, whan Iubiter was kyng
By violent oppression,
Whan he caste hys Fader doun,
Satourne fro his Royal see,
And made him also for to flee
That he durst[e] nat abyde
In hys kyndham on no syde;
For he was courbed, gray, and olde.
In Saturn's golden time, was plenty. The worlde whos tyme was of golde— ¶ Tempore saturni secula fuerunt aurea.
Ther was swich plente, in sothnesse,
Bothe of tresor and of rychesse;
But al is turned vp so doun,
For the dominacion
Now Jupiter Iubiter, on se and londe,
Hath sesed now in-to hys honde.
has made silver equal to gold. For siluer now, that first was golde,
Of as high pris ys bought and solde
Both[1] at market and at Feyre, [1] Both] But F. A.
And thus ech thing doth appeyre,[2] [2] appeyre] appeare A.
Syth Satourne with his siluer berde
Of Iubiter was made afferde.
And syth hys exil was purchasyd,
[leaf 245] Al vertu hath be dyffasid;
Virtue is defaced. For with Satourne, and that is routhe,
Ryghtwissnesse, honour, and trouthe,
Good feyth, and al honeste,
Purity is banisht. Clennesse eke, and chastite
Exiled wern, shortly to tell,
With vs no lenger for to duell,
As hyt had be for the nonys,
With him they fledden al attones,
That now allas, this the fyn,

"Al the worlde gooth to declyn),
And ys peruerted with Satourne.
For no man) lyst now to tourne
To Vertu nor to perfytenesse,
But to delyt and ydelnesse;
Ther is no feyth, ther is no trust.
For the girdel of fals lust
With bokel and thong hath so enlacyd,
And the worlde so streyt enbracyd,
That euery wyght, in certeyn),
Both gentil and eke vileyn),
Wher so that a man) repaire,
And ladyes, boothe foul and faire,
And maydenes tender of age,
Born) of low and high parage,
Pore and ryche, to rekne echon),
That vnnethe ther is noon),
But that they be, who lyst to se,
Mortal foon) to chastite,
And lust ha noon) now to enclyne
To the ryw[l]e of my doctryne.
For which, allas, sool and allone
I may sigh and make moone;
For trouthe and feyth ben) al agoo,
Yt was not wont for to be soo
In tyme of the kyng Arthour,
The noble, worthy conquerour,
Whom honour lyst so magnyfye,
For of fredam and curtesye,
Of bounte, and of largesse,
Of manhode, and [of] high prowesse,
To remembre all[e] thinges,
He passyde al other kynges.
He was so prudent and so wis,
In gouernaunce of so gret pris,
Whos high renoun to descryve,
Al[le] tho that wern) a-lyve
He surmountede[1] of his degre;
For honour and prosperyte
God and fortune lyst him graunte.

Diana.

The world is going to the bad.

Virtue, Faith, and Trust are lost in Lust.

Ladies and girls

hate chastity.

¶ Quomodo Diana plangit de mutabilitate mulierum.

It wasn't so in King Arthur's day.

[leaf 245, bk.]

He surpast all other kings:

God prosperd him.

[1] surmountede] surmont toke A.

Diana.

In King Arthur's time, Diana had many friends,

" In whos tyme, y[1] dar avaunte,
I had of frendes gret plente,
Wel willed for to serve me,
And to honoure my *par*tye,
And diligent, for to applie
Hooly her wittes in ech̄ place,
To *per*seuer in my grace
And to ben̄ of myn̄ allye;
Wher-of Ven*us* had envye,
Whan̄ she sawgh̄ and knyw certeyn̄
That she was had but in[2] disdeyn̄;
For love was tho so pure and fre,
Grounded on̄ al honeste
Withoute engyn of fals werkyng
Or any spot of evel menyng,
Which̄ gaf to knyght*es* hardynesse,
And amended her noblesse,
And made hem to be vertuous,
And, as the story telleth̄ vs,
Which̄ the trouth*e* lyst nat feyn̄e,
How the knyght*es* of Breteyne,
Most renomyd and most notable,
With̄ Arthour of the rounde table,
The myghty famous werriours,
Lovede the dayes paramours,
Gentilwy*mm*en of high̄ degre,
Nat but for trouthe and honeste,
And hem self to magnyfye
Put her lyf in Iupartye
In many vnkouth̄ str*au*nge place,
For to stonde more in grace
Of ladyes, for ther high̄ empryse.
And al they mente in honest wyse,
Vnleful lust was set a-syde.
[3]Women̄ tha*nne* koude abyde,[3]
And loveden hem as wel ageyn̄
Of feythful hert[e] hool and pleyn̄,
Vnder the yok of honeste,
In clennesse and chastite,
So hool that Venus, the goddesse,

¶ Ista sunt verba Diane in commendacionem castitatis.

[1] y] Diana y F. A.

to Venus's envy.

¶ Nota quod Venus semper invidet castitati.

[2] but in] in but F. A.

Then love was pure,

and knights virtuous.

Knights of Britain and K. Arthur

[leaf 246]

lovd only for honour,

and riskt their lives to please their ladies,

[3—3] repeated in A.

who lovd them

chastely.

"Hadde tho noon Interesse. 3196 *Diana.*
That wer so feythful and so stable
To knyghtis that wer honourable,
Chose out for her ovne stoor
To love hem best for euer moor; 3200 In Arthur's days, ladies chose their lovers
Wher so as her sort was set,
The knot never was vnknet.
Their choys was nat for lustynesse,
But for trouth and Worthynesse, 3204 for truth and worth.
Nor for no transitorie chaunce
Nor, shortly, for no fals plesaunce,
How ofte that they wer requered;
Of my scole they wer so lered 3208 Diana taught them so;
To love hem that wer preved best,
And in armys worthyest,
Many sithe and nat oonys,
That wer chose out for the nonys 3212
In high prowesse hem self to avaunce
Throgh her long contynywaunce.
That tyme was my name raysed, and then was honourd,
And loue worthy to be preysed. 3216
Wher so Venus wer lef or loth, [leaf 246, bk.]
They gaf no fors, thogh she wer wroth, Venus thought nothing of.
Be-cause oonly she was put vnder.
But certes now it ys no wonder, 3220 But now
Thogh I compleyn and sighe ofte,
Syth I am doun and she alofte Venus is up, Diana down.
And is enhaunced newe ageyn,
And my partye is but in veyn, 3224
So sengle that I stonde in doute;
For Venus hath so gret a route
Ageyn[e]s me on hir partye
That, to holde chaunpartye 3228
Ageyn[e]s hyr, I am nat strong;
For love, allas, and that is wrong,
Hath now no lust nor appetyte
But in thinges for delyte. 3232
Thus by constreynt of hir lawe ¶ Sunt verba Diane.
Venus al the world doth drawe, Venus draws all the world.
For eche empire and region

Diana. "Is now in hir subiecciou, 3236
For she with strong and myghty honde
Regneth now in euery londe,
And eche man foloweth hir in sothe,
Honour and worshippe to hir dothe. 3240

Not only do men follow Venus, but all the Gods do too. Nat oonly men in generall
But al the goddis celestiall,
Gret and smal, hir lust obey,
For ther is noon that dar with-sey 3244
To serven hir with grete delyte,
As hyt wer doon in my despite
And in contempt of my renoun.
Maydens of my relygion, 3248
Ladyes of high and low degre,
Which sholde of ryght stonden with me,
Ben tourned shortely fro my lore,
And therof ne wil no more, 3252
But of Freel condicion

[leaf 247] And wylful dissolucion [This line in the margin.]
Davnce on hir ryng ful nygh echon);

Jupiter For Iubiter ful many oon 3256
Ravysshed hath of force and myght
By fals outrage ageyn al ryght:

ravisht Europa He took Europe vn-to his stoor, ¶ Europa fuit filia regis agenoris rapta per Iovem.
The Doghter of kynge Agenor;
And in Ouide as hyt is tolde, 3261
He ravissede in a clode of golde ¶ Rapuit eciam Danaen per ymbrem aureum.

and Danae. Danne, as bookes lyst expresse,
For hir excellent fairenesse. 3264

Apollo attempted Daphne. And my brother eke Phebus
Stood vnder daunger of Venus
For dafhne aforne, as hyt is tolde. 3267

All the Gods And alle the goddys yonge and olde[1] [1] olde] yolde F. A.
And in this worlde nygh euery man,
As ferforth as I reken kan,
Ben eurychon of oon accorde
With me to stonden at discorde, 3272
And my servise hool forsake,
Of assent they han hem take

serve Venus. To the servise of Venus.

"I se ryght' wel that it is thus,
The sleyghtis eke I ha conceyved,
How the world hath hem deceyved
With fals delytys temporal.
And thou thy self, in special,
Art oon) of hem bekome of late;
The tyme I know and [eke] the date,
Thyn) errour so I haue espyed,
How thou art of new allyed,
Vnder hir yokke y-bonde the,
Which may nat lyghtly breke be;
For by othe and assuraunce
Thou art knet, by alygiavnce,
To hir seruise throgh thy rage,
And ther-vpon) do thyn) homage,
And thus bekome hir man) at al
To holde of[1] hir in special.
I know the maner euerydel,
And haue espyed eke ful wel,
How of slyper conscience
Thow yaf a doom and A sentence
To hastely of wronge entent,
To conferme the Iugement'
Whilom) yoven of Paris,
And took ther-on) but short avys,
Touching the appul mervelous
Which he *grau*nted to Venus,
Seydyst, with-out[e] more abood,
That his Iugement' was good,
Al be that hasty Iugement
Was neuer good to myn) entent."

Diana.

Venus has deceivd all with earthly pleasures.

I too, the poet, says Diana,

am under Venus's yoke,

[leaf 247, bk.]

and have become her man;

for I've confirmd the Judgment of Paris.

[1] of] of of F.

¶ The auctour.

The Author.

"Madame," quod I, "it is certeyn):
I dempt[e] pleynly as ye seyn).
And yet me semeth in my syght'
That his Iugement was ryght';
For errour noon), to my semyng,
Was noon) founde in his demyng,
And yet, in myn) oppinion),

I confess that I still think Paris right.

The Author. "I conferme yt of reson)."

Diana **¶ How Diane ansuerd blamyng Venus.**

tells me that my verdict was thoughtless,

"My faire frende, in soth[e]nesse,
Thou gaf thy doom) of wilfulnesse,
Ouer lyghtly, and al in hast;
Thy sentence was soone past,
And hasty domys ever among
Ben oft[e] sithe meynt with wrong,
And who that haueth noon) insight
Demeth alday ageyn) right:
And so destow, I dar afferme,
And notably hyt conferme;

and that I chose the worst of the 3 Goddesses. [leaf 248]

For thou took, yt is no doute,
The worst of al the hool[e] route,
And yaf thy Iugement by *grau*nte
To the lest[e] suffisaunte
Of al[le] thre, so she[1] the blent,
Wherof, in sooth, thou shalt repent;
For thou shalt knowen in certeyn,
How that of the tother tweyn)
Kometh worshipp*e* and noblesse:

[1] *venus* is added above the line in F., to explain 'she.'

For Juno gives her servants much gold;

For **Iuno**, lady of rychesse,
*Grau*nteth tresour and gold also
Fulsomly to alle tho
That drawen) vn-to hir *ser*vise,
Maketh hem ryche in sondry wise
Of worldly goodys and dispence;

and Pallas makes hers prudent;

And Pallas, goddesse of science,
Causeth folke to be prudent
And in worshippe excellent,
Whiche ar two thing*es* ful notable
And in this worlde right profitable
And passyngly of gret renoun.

while Venus gives hers nothing but fleshly lust.

But Venus, in conclusion),
By in-fluence of hir mevyng,
Yiveth no man) maner thing
Of profyt that may avaylle.
For she of custom) doth assaylle
With gret plente of fleshly lust,

"In which ther is but lytel trust; 3352 *Diana.*
For al hir gyftes ar gynnyng
Of myschef, sorowe, and wepyng,
Of compleynt and mysaventure,
Importable to endure, 3356
Whos lustys be so deceyvable,
So vnsure and variable,
Farsed ful of sorwe and dool,
That he may be cleppyd[1] a fool [1] cleppyd] called A. 3360
That trusteth on hem any tyme,
Outher at even or at prime.
For the fyn of hir swetnesse [leaf 248, bk.]
Concludeth ay[2] with bitternesse, [2] concludeth ay] conclude thai F. A.
And wyth myschef dooth manace, 3365
Thogh she be soote att prime face,
The sugre of hir drynkes all
At[3] the ende ys meynt with gall: [3] At] That F. A. 3368
Experience shal the lere.
She may be lykned to chymere, ¶ *Vnde* valerius ad Rufinum: chimeram nescis esse quam petis / sed eciam scire devoves quod triforme illud monstrum insignis venustetur capite leonis / olentis maculetur ventre capri virulente armetur cauda vipere.
Whiche ys a best[e] Monstruous,
Ryght wonderful and mervelous,
Hedyd as a stronge lyon,
And even lych a scorpion;
Hyr tayl ys werray serpentyne,
And hir bely eke Capryne, 3376
This ys to seyn, whan she is hoot,
Rammysh taraged as a goot:
So stronge and vnkouthe of nature
Is hir mervelous figure 3380
That swich a best[e] now a-lyve
Is no man that kan descryve.
And swich on[4] pleynly is Venus, ¶ *Nota quomodo* Diana dea castitatis describit venerem deam voluptatis.
That foolis kan deceyven thus,
Whos name for to specyfie [4] on] wone A.
Aftir ethymologye,
Venus, by exposicion,
Is seyde of venym and poysovne; 3388
And of venym, this the fame,
Venus pleynly took her name.
For she venemyth many wyse

All Venus's gifts lead to grief.

He is a fool who trusts them.

The sugar of her drinks turns to gall.

She is like the beast Chimera,

with a serpent's tail, and a goat's belly, full of lust.

Venus's name means 'venom.'

She poisons all who serve her.

Diana.

"Al that doon to hir servise,
This her guerdon day and nyght.
For she skorneth euery wyght,
Swiche as she dooth governe;
When folk come to Venus's tavern, she gives 'em delicious drinks.
And whan they come to hir taverne,
She serveth hem first, of entent,
With ypocras and with pyment,
Ryght soote and ryght delycious
To folkys that ben amerous;
But hir confeccioun[e]s alle
[leaf 249]
With alloes and bitter galle
But they're mixt with aloes and gall,
Ben ymaked and y-tempryd,
That make a man gretly distemprid.
They be so venymous at al,
So to be drad and so mortal,
A-bove y-cured with suetnesse
That no man the treson gesse;
Hyt is so dredful and pervers,
So perilouse sothly and dyvers,
and cause death.
Causyng so gret mortalyte
That non may recuryd be
Ageyn[e]s deth, by noon obstacle,
By herbe, stoon, nor [by] triacle;
So ferful is that maladye,
Flight is the only remedy.
Save flyght ther is no remedye,
As seyn clerkes that be sage;
For this mortal beverage
So noyous ys and so doutable,
First soot and after deceyvable.
Such was Circes's drink which turnd Ulysses's folk
This the beverage of Circes, ¶ Circes fuit maxima incantatrix.
With which the folke of Vlixes,
As Auctour[e]s lyst expresse,
Ytourned wer[e]n to lyknesse
Of bestys and, maked bestial,
Lost hir reson natural.
Thynke wel theron, this was the fyn,
into asses, swine, foxes,
Somme wer asses, somme swyn,
To foxes fals and engynovs,
wolves.
And to wolves ravynouse,
And yet wel wors peraventure.

"For thys the drynk, I the ensure, 3432 *Diana.*
Most ynly soote, cler, and fyn,
And in tast fressher than wyn, Circes's drink
But in werkyng dedely felle,
Which the mynystres of babel 3436
Maden falsly of envye,
And gaf hyt to kyng Sedechye, was given to Zedekiah,
Wher-thorgh he had A laxatyf [leaf 249, bk.]
That he shortly lost hys lyf, 3440 and kild him,
Ageyn[e]s which ther was no bote;
But first he founde hyt wonder sote,
Tyl aftir-warde he hath parceved,
How fals[e]ly he was deceyved: 3444
Of the Drynke he dyd attame,
Deyede anoon for verray shame.
And yet the pyment of Venus Venus's is worse.
Is wors and more malycious, 3448
With which so moche folke ar blent.
And ther-of drinketh[1] the covent [1] ther of drinketh] drinketh ther of A.
Professid in hir Relygion
Throgh fraude and fals decepcion. 3452
And so shalt thow deceyved be,
Ther is noon help[e] but to fle My only chance is to flee from her.
With al thy myght and al thy peyne,
And from hir Daunger the restreyne; 3456
Noon other helpe ys in the case
But for to flen a ryght gret pase."

¶ How the auctour ansuerde. *The Author.*

"Madame," quod I,[2] "I kan nat se, [2] I] he F. A. I say I don't see it,
Wher any perel sholde be. 3460
I wold[e] knowe and apparceyve,
How she myghte me deceyve,
For I kan no deceyt espye,
For, pleynly, to my fantasye 3464
She is benigne, curteys, and fre, as Venus was kind to me.
And shewed hir goodly vn-to me,
And with al bounte doth habounde;
For I ha preved and y-founde 3468
Fredam in hir and gentilesse,

The Author. "And is also my cheffe goddesse, [This line added in the margin.]
Whom I shal serve in colde and hete;
As I've vowd to serve Venus, She hath me made by-hestys grete
That, yif I may hem ful acheve,
Ther is no thing shal me greve
Nor happe amysse to myn entent,
[leaf 250] For which, with ful awysement
And without[e] doublenesse,
For sorwe, myschef, or gladnesse,
I'll not leave her. This a-vowe to hir y make:
I wil hir servese nat for-sake."

Diana tells me

¶ How Diane shewed [and] declarede him the pereills of Venus.

"My faire frende, yif thou lyst lere,
Somwhat of Venus thou shalt here.
For god so wisly yive me blysse,
And the also, so iustly wisse,
And yive the grace be good avys
To be so prudent and so wis,
Of entent thou maist declyne
Fer away from hir doctryne,
For yif thou knywe the damage,
that I'm in great danger, The grete pereill, and the rage,
And the myschef thou art ynne,
I wot ryght wel, thou woldest twynne
And fle from hir in euery part,
As doth an hare the lyppart.
For thou hast noon experience
Of hir large conscience,
Nor of the grete aduersyte
Which lykly is to come to the,
and that, unless I repent, And of the grete high myschaunce,
But thou in hast ha repentaunce;
For shortly elles, this no nay,
I shall curse the day I ever saw Venus. Thow shalt curse thilke day,
Wepe and be-waylle many wyse
That euer thou kam in hir seruise,
Or hir presence dist atteyne,
And I my silf also compleyne,

" Whan I considre of reson, — *Diana.*
How thy disposicion
Ordeyned had the table
By lyklyhede of hiȝ degre
And of estate ful worshipable.
But gery Venus, euer vnstable,
Hatȝ with hir perilouse face double
Put the abak in ful gret trouble,
That I kan nat by-thynk[e] me,
How hyt may remedyed be,
The tescape out of hir lace.
For, fynaly, thus stant the cace:
Geyn ther noon teschew[e] blame,
But oonly deth or elles shame.

So great is my danger from Venus,—

¶ Her declareth Diane the perils by exaumple.

" In good feyth, I dar assure,
Thou stondest in wors aventure[1]
And more perilouse condicion
Than whilom dyde Duke Iason,
In-to Colchos whan he went
Ther to conquere of entent,
In-to that Ile famous and olde,
The Ram that bar the flees of golde,
And passede the grete see.
Thow standest in more pereil than[1] he,
Which hast, as I kan deuyse,
Take on the so gret emprise
To entre the gardyn of pleying,
Wher Deduit hath his duellyng
And his Brother by his syde,
Which that callyd is Cupide,
Ther to pley hem and solace,
In that freshe lusty place,
They with many another mo,
And thy self art oon of tho
Of new to thy confusyon,
That, as I seyde, Duk Iason,
Which was so hardy and so bolde,

worse than Jason's, when he went to win the Fleece of Gold,—

that, if I enter the Garden of Pleasure,

I shall go to my confusion.

[1] aventure] aventurne F.

[1] than] that F.

Diana. "Whan he wan the flees of golde,
The Golden Fleece was That was kept by the hiġ prudence
And by the gret[e] diligence
Of myghty Mars, the god of Werre,
[leaf 251] The whiċ ys spoken of so ferre
From est in-to the occydent,
kept by big Bull's snorting flame, And was kept by enchauntement
Witħ huge boolys of metal,
Witħ flavme dredful and mortal,
Whiċ yssed out at nasse and mouthe,
Spredyng abrood[e] west and southe,
which burnt every one, Brent[en] al that kam be-syde:
Ther koude no man hym provyde
To save him that he was brent.
and by a great Serpent. Ther was also a gret serpent,
Passing cruel and horrible,
That hyt sempte an Impossible,
In that dedely mortal stryve,
A man to eskape witħ his lyve.
But my danger (says Diana) is more than Jason's, But thy meschef, who loke wel,
Is more *per*ilouse a thousand del.
For Iason, throgħ his hardynesse,
Throgħ his force, and higħ prowesse,
And also throgħ his sotyltee,
And by the helpyng of Medee,
And by his swerde so sharpe and kene,
Fortunyd was for to sustene
Al the *per*eils oon by oon,
for he won; And ouer-kam hem eu*er*ychon);
he made the Bulls plough, Made the boolys wytħ strong honde
Vp and dou*n* to ere[1] the londe,
[1] ere] here F. A.
and he kild the Serpent, and sowd his teeth, which came up Knights, The serpent slougħ, as hit ys knowe,
Took out his teth and gan hem sowe,
The whiċ, to eu*er*y mannys syght,
Eu*er*y tothe Roos vp a Knyght,
The whiche fersly in bataylle
Ecħ gan other to assaylle,
Al the while hem lasteth breth:
who kild one another. And thus the fyn of hem was deth,
And so Iason, this knyghtly man,

"The flees of golde by man-hode wan),
Which was so noble and so ryche.
But thyn emprise ys nat lyche,
Who lyst take hede vnto the fyne,
Yif thou entre the gardyn).
For nouther wyt, nor worthynesse,
Manhode, force, nor noblesse,
Enchaun*t*ement, nor sorcerye
In this p*er*ilouse Iup*ar*tye
Avaylle may, me lyst nat glose,
Nat the boton) of A rose;
For fro thens no man) retournēth
That any while ther soiourneth.
A man) may entre wel certeyn),
But he shal neuer resorte ageyn).
For the treynes that be there
Be more to drede, and ful of fere,
And more p*er*ylouse of to telle
Than) the snarys depe in helle,
Wherin) ys trapped tantalus,
For this the house of Dedalus
Wyth the clowthy and the threde,
Dedly p*er*ilouse, who taketh hede.
It is so wrynkled to and froo
That man) not,[1] how he shal goo,
For who hath onys ther entre,
To come ageyn) yt wil nat be.

Diana.

[leaf 251, bk.]

So Jason won the Golden Fleece:

but if I enter Pleasure's Garden, no wit or strength

'll be worth a rosebud to me.

No man who goes into it ever returns.

It is the house of Dædalus.

No enterer comes out of it.

[1] not] wot F. A.

¶ Her declareth Diane the p*er*ils that ben in the gardyn and the herber of Deduit.

"In this gardyn amerouse,
Most woful and most dolerouse,
Ther is of sorwe so gret novmbre
That they wil a man) encombre.
It is so ynly deceyvable
That thou woldest holde a fable,
Yif I sholde hem oon) by oon)
Rekne hem to the eu*er*ychon),
Al the pereils as they ben):

It is full of sorrowing folk.

[leaf 252] *Diana.*

In Pleasure's Garden are Syrens, worse than scorpions,

with women's heads,

who play on harps

and psalteries,

sing delightful songs,

have scaly tails and wide wings,

with poison in their tails.

[leaf 252, bk.] Their song

deceives sailors.

"For ther thou shalt syrenes sen),
Crestyd[1] as a gret Dragon),
Feller than) any scorpion),[1] Crestyd] Cressyd A.
Of which in ysidre ye may se,
Specialy, how ther be thre,
Halfe brid and fissh the navele doun,
And vpward of inspeccion),
Who that a-ryght beholde kan),
Eche hath an hede of a woman),
And euerych hath a mayde face
Of syghte lusty to enbrace,
Her nayles kene and wonder sharpe.
The ton) pleyeth on) an harpe
Myd of the see, fer fro the londe,
The seconde toucheth with hir honde
On) a sawtre delytable,
The thirdde also, most agreable,
Aungelyke of melodye,
Ful of soote armonye,
Syngeth songes Amerouse,
Wonderly delyciouse.
And of hir hedes thise Sirenes
Arrayed fresh as any quenys,
Toward the tayl siluer shene
With scalis rede, blew, and grene,
And disgesely arrayed,
With wynges large, brood displayed;
And thus, as bokys maken mynde,
Monstres of a treble kynde,
Fyssh and foule, but hede and face
Meke as a mayde ful of grace,
But venym) in the tayl behynde,
Who that preveth shal hyt fynde,
Crawmped as a gret gryffon)
Of nature and condicion).
Whan) they harpe, pley, and synge,
The noyse is so ravysshynge
That shippes, seyling by the see,
With her songe so fonned bee,
So supprysed, and y-blent,

¶ Dicit Isidorus tres fuisse sirenes ex parte virgines / et ex parte volucres et pisces / vngulas *et* alas[1] *hab*entes quarum vna voce / altera tubea / tercia lira canebat que illectos nauigantes sub specie cantus ad naufragium per trahunt / secundum veritatem / Meretrices fuerunt que transeuntes ad egestatem ducebant *etc.*

[1] alas] alias F. A.

¶ Sirenes.

"That they be werrey necligent
Of gouernaylle in ther passage,
Tyl, amonge the floodys rage,
Ther ys no thing that hem socoureth,
Tyl caribdes hem deuovreth, [This line added in the margin.]
The pereyl ys so mortal strong.
Lo! this the fyn of al her song,
Lo! thus concludeth her delyte,
And thou shalt ben in wors[e] plyte,
As shal preven at the ende,
Yif thou in-to the gardyn wende,
And ley the Ere for to here
Sirenes with her notys clere,
Ful lusty and melodious,
Whiche, in the chapel of Venus,
Day and nyght do ther servise.
And as I shal to the deuyse,
In this gardyn ouermore
Ther is ful many wilde bore,
Lyons proude in ther rage,
And many beste[1] ful Savage,
To annoye, whan they be furious,
To[2] folkys that ben amerous,
Professed in Venus covent,
Ofte devoured and to-rent:
As whilom was Adonydes,
Yong, lusty, fresh, and pereles,
Of hardynesse and fers[3] corage,
Fairer eke of his visage
Than euer, in soth, was Absolon;
In the forest of cytheron
Thys yong[e] knyght[4], by cruel fate,
Was slay[e]n, for him lyst debate
Wyth wylde bores in ther rage
In that forest most savage.
At a boor as he gan chace,
And with a spere him manace
With strong and myghty violence,
The boor stondyng at diffence
With foomy mouth and tusshes kene

3660 3664 3668 3672 3676 3680 3684 3688 3692 3696

Diana.

The seamen are swallowd by Charybdis.

And I shall be in worse plight, if I go to Pleasure's Garden,

hear the Sirens of Venus,

and am attackt by wild boars,

¶ Adonydes fuit amasius veneris vnde in sacra scriptura / Mulieres sedentes in theatro plaxerunt adonidem.

as Adonis was in the forest of Cytheron,

[leaf 253]

when he tried to spear a boar.

[1] beste] bestes A.
[2] To] The A.
[3] fers] freshe A.
[4] knyght] knyte A.

Diana.

"Vnder a cedre fressh and grene,
Withꝫ grete noyse and gret affray
The Boar kild Adonis, Stondyng at a mortal Bay,
Whan) he myght' him nat with-drawe,
Hathꝫ thys yonge knyght'[1] y-slawe, [1] knyght] knyt A.
Who so ther withꝫ was lefe or lothꝫ.
and made Venus angry. For whos dethꝫ Venus was wrothꝫ,
Al be that ther was no socour,
By-cause he was hir paramour,
And, for the beaute of his face,
Gretly accepted to hir[2] grace. [2] hir] his F. A.
But yt ne[3] myght' be amendyd, [3] ne] me F.
Al be that she had him diffendyd
She told him to avoid wild beasts, And y-taught' him, as she koude,
Teschewe bestys that be proude:
As boors, lippardys, and lyouns,
That[4] Fray and rore in ther souns, [4] That] And A.
Fel and mortal to assaylle;
and hunt To hunte at hem yt may nat vaylle,
But at other bestys smale,
Bothe on)[5] hille and in vale, [5] on] in A.
To chasen hem she bad nat spare,
only rabbits, hares, As the konyn) and the hare,
Whichꝫ ay be redy to the flyghtꝫ;
She bad at hem to doon hys myghtꝫ,
Wher so that he may hem knowe,
To chase at hem and hornes blowe,
and deer. Hert, and hynde, buk, and doo,
[leaf 253, bk.] At reyndere and the dredful roo;
For they kan) no resistence
For to sto[n]den) at dyffence.
But Adonis was a fool like I am, But for thys[6] yong Adonydes [6] thys] thy A.
Was necligent and Rekkeles
And a fool lyke as artowe.
Al that she taughꝫt him for his prowe
Was voyde out of hys retentyf,
and so lost his life thru knowing Venus. For whichꝫ, in sothꝫ, he loste hys lyf,
Throghꝫ hys vnhappy mortal chaunce,
Caused by the Aqueyntaunce
Whichꝫ he hadde withꝫ Venus,

"Wher-throgh he made an ende thus
Throughꝫ the bores[1] cruelte,
That bet to him yt hadde be
Ta kepte him cloos out of his[2] syghtꝫ,
But he may curse of verray ryghtꝫ
That ever he kam in her forest
Withꝫ-out[e] wisdam or arest
Or for lak of discrecion),
To hunte at Boor or at lyon)
In wode, forest, holt, or hethe,
Wher-throughꝫ, in soothꝫ, he caughtꝫ hys dethꝫ.

[1] bores] boors F. [2] his] hyr A.

Diana.

Adonis had better have kept at home

and not hunted boars.

¶ Of moo *per*eils that Diane reherseth.

"In this gardyn) eke also,
Who that kan take hede ther-to,
Therin) be beddes *per*ilouse,
More dyuers and more mervelouse
Than) was the bed of lau*n*celet,
Withꝫ gold enbrowde and stonys fret,
And maked by enchauntement,
Withꝫ whiche he was al-most y-shent,
Of rychesse thoghꝫ yt dyde excelle.
But this bed of whichꝫ I telle,
Ys wors, and thou shalt fynde yt thus, *nota*
Than) the bed of Vulcanus,
Al withꝫ cheynes rounde enbracyd,
In the whichꝫ he hathꝫ y-lacyd
Hys wyf Venus and Mars y-fere,
Whan) Phebus withꝫ hys bemys clere
Discurede and be-wreyed al,
And al the goddys celestial
Of scorne and of derision)
Made a congregacion),
To wonder on) hem, wher as they lay
Asshamed and in gret affray,
By fals compas of V[u]lcanus
Most Ialousse and suspecious,
Wichꝫ hathꝫ a bed contreved so,
That they wer take bothe two
Al vnwar, whan) they lest wende,

In Pleasure's Garden are beds worse than Lancelot's,

or Vulcan's,

[leaf 254]

in which he caught Venus and Mars,

so that the Gods mockt them.

Diana.

"That they koude hem nat diffende,
Whan Vulcanus dyde hem assayle;
Mars was beaten — For Mars, that god was of batayle,
For al his knyghtly excellence
Ne koude tho[1] no resistence,
Oonly to avoyden his diffame,
and shamed by Vulcan. — Which tourned him to gret[e] shame,
Whan al the goddys in his face
Rebukede him of his trespace.
But Venus didn't care, — But Venus was rygħt noght ashamed
Of no thing that Mars was blamed,
for she hated smutty Vulcan, — Be-cause oonly that Vulcanus
Was to hir so odious,
For his smotry, swarte face
He stood clene out of hir *grace*;
and lovd brave young Mars. — But Mars was yong, and eke lusty,
Gentil, manful, and hardy,
And eke with bysy Attendaunce
Redy to do to hir plesaunce,
Wher Vulcanus, to conclude,
Had[de] many tachchis rude,
[leaf 254, bk.] A cowarde and of no renoun,
And vileyns of condicion,
That she wolde, in her entent,
In wilde fire that he were brent.

[1] A. inserts 'make' after 'tho.'

¶ Here Diane reherseth mo pereils.

In Pleasure's Garden are poisonous springs, — "In that gardyn eke be wellys,
Springyng on roches out of hellis,
Which, of disposicion,
Be ful of venym and poyson,
Which outwarde to a mannys[2] sight
bright and clear. — Ben cler, ageyn the sonne bryght,
As any cristall to be-holde;
The stremys eke most fresh and colde
Vpon the tonge, this no fage,
Wonder lusty of tarage,
That neuer, sithe thou wer born,
Thou saugh neuer noon to forn
No welle vnto thy plesaunce

[2] mannys] mans A.

"Havyng so moche suffisaunce — *Diana.*
Outwarde as in apparence,
But, verrayly, in existence, — But these springs
To make a breue conclusion),
Ful of fals Illusion),
Who that kan) of ryght conceyve,[1] [1] conceyve] reseyve A.
Oonly ordeyned to deceyve
A man), to drynk out of mesure,
Neuer after to recure.
They be so ful of sorwe and dool, — are so dangerous that they kill or fool men.
That he mot dye or be [a] fool
That drynketh any quantyte,
For yt mot sywe, he may nat fle,
The more he drinke to staunche his thrust,
The more shal ay encresse his lust;
And who that lyst[e] to be-holde,
To look vpon) the watrys colde — And in some
Of so*m*me wellys that ther be,
Hys ovne face he shal se, — a man can see his own face,
By diligent inspeccion),
And by clere reflecc*i*on)
In the watir of his face,
The whiche, soothly, to enbrace — [leaf 235]
He shal so ravisshed be, — and get so ravisht by it
For the excellent beaute,
Which in the welle dooth appere
Among the cristal stremys clere,
Of hys shadwe this figure;
Love him shal so dysfigure,
To doon) hys besy myght and peyn)
Hys ovne vmbre to restreyn).
By recorde of Ouidius,[2] [2] Ouidius] ovidus A.
As whilom dyde Narcisus, — that, like Narcissus, he'll drown,
For hys shadwe fille a-swovne,
Whan) he dyde in the wat*er* drovne
For love, and fonde no bet socour,
Tyl he was tournyd to a flour: — and be turnd into a flower.
The levys white,[3] the greyne cytryne; [3] white] whis A.
And thus Narcisus dyde fyne,
Whan) he hys shadwe dyde se.

Diana. "Yt was so passynge of beaute
By apparence vn-to hys syght
That he was drowned anoon ryght,
As thou to forne hast herd me telle.

In another well, "But yet ther ys another welle,
More perilouse a thousand folde
Than this of which I ha the tolde,
In the gardyn of Cupide,
As thou shalt seen, yf thou abyde,
And cesse nat in thy pursuyt.
In this Erber of Deduit
Ther ys a welle wonderful,
That, who drynketh hys bely ful

If a man bathes, And ys bathed therin oonys,
Among the colde cristal stonys,
The nature shal him enclyne

he becomes half woman, To be-come Femynyne,
And ouer, yif I shal not feyne,
Departed in-to kyndes tweyne,
Double of nature and yet al oon,

[leaf 255, bk.] Neuer a-sonder for to goon,
Resemblynge, as I kan endyte,

hermaphrodite. Vnto an hermofrodyte,
Which, as poetys bere witnesse,
Hath a maner doublenesse;
For he hath partye both of man
And party also of woman.
And yif he ther abyde longe,
The watrys ben so ynly stronge
That no wyght may hym selven kepe,
Yif he him bathe therin to depe,
It is so dyuers and so trouble,
Of nature he shal be double.

So prudent folk avoid this Cupid's Garden of Pleasure. But prudent folkys that be sage
Eschewe of wisdam the passage,
Wher Cupide hath most hys hawnte
And is of custom conuersaunte.
The place yt is so perilouse,
So dredful and contagiouse,
Ful of treson and of gyle,

"Of which I shal be stille a while. 3896 *Diana.*

¶ Here declareth Diane of the kynde and the natures of the trees in the gardyn of Cupyde.

"Eke in this gardyn of Deduit ¶ *id est* of play Also in the Garden of Pleasure,
The tren of kynde ber no fruit,
Thogh nature hem sustene,
Ay tendre, fresh, and grene, 3900 the trees, tho' green and leavd,
Ageyn thassaut of al[le] shours
Both of levys and of flours.
Yet, verrayly, in existence,
Ther is but fals apparence, 3904
Fresh to be-holde at prime face,
Lyghtly sone for to pase,
Holwgh with-in, yt is no drede, ¶ Hoc ad literam dicitur de salicibus. are hollow,
And ful also, who taketh hede, 3908
Of fraude and of decepcions,
Ful of serpentys and Dragouns, and full of dragons.
Folke to deceyven and begile;
And who abyt ther eny while, 3912 [leaf 256]
He shal haue experyence
Of ther cruel violence.
"Of trees ther ben eke many paire
That ber applys gret and faire, 3916 Their apples
Delytable in shewyng, ¶ Tales arbores habundare dicuntur super ripas maris mortui in loco vbi sodoma et alie ciuitates fuerunt diuinitus igne et sulphur[e] destructe. are bitter,
But wonder bitter in tastyng, rotten,
Ful of pouder corruptible
And asshes lothsom and odible, 3920
In wirkyng wonder venymous, poisonous,
Stynkyng and contagious,
The heyre is so abhominable,
Faire with-oute, but corumpable 3924
They be wyth-in, who taste aryght,
Contrarye even to the syght,
Fresh by demonstracion,
But ful of fals corrupcion 3928 full of corruption.
They be stuffed by the kore.
Euery man be war therfore
That he eschewe the tarage,
Lyst yt tourne him to damage. 3932

Diana.

" And in this gardyn eke also
In Pleasure's Garden, Ther be many other frutys mo,
Of nature wonder straunge,
fruits often change colour So ofte sithe a day they chaunge
Both of colour and of hewe:
Somwhiles olde and somwhile newe,
And also eke, who taketh hede,
Sommtyme grene, somtime rede,
Sommtyme white as cloth of lake,
And sodeynly they wex[en] blake,
Swich is the tarage of the roote,
and taste; Somtyme as any sugre soote,
And bitter sodeynly as galle,
Swich wonder chaunge doth on hem falle;
For what fruit blakkest now is seyn
Vnwarly wexeth white ageyn.
[leaf 256, bk.] Swich ys the custom in that place:
are first sweet, but bitter at last. Soote alwey at prime face,
But bitternesse ay concludeth.
The fruit so falsly men delludeth,
Causyng among men to be Murye,
The Mulberry, white at first, was turnd black As whilom dide the Molberye,
Whos fruit was turned to blaknesse
From his colour of whitenesse,
Poetys make mencyon,
Oonly by the occasyon
for the death of Pyramus and Thisbe. Of thilke[2] woful deth noyous,
Ryght wonderful and ryght pitous
Of piram*us* and of Thesbe,
Both y-borne in oo Cyte.
For love thise yong[e] folkys two
Had so moche sorwe and wo,
Lych as Ovide kan wel telle;
When they met, Whan they metten at the welle,
This Thesbe first of sodeyn drede
Abasshed oonly of woman-hede,
The whiche[3] made hir almost rave,
Thisbe, frightend by a lion, ran into a Cave. Whan she ranne in-to the kave,
Causyd by the occasyon
Of koun*n*yng of a fers lyon,

¶ Fruct*us* illi*us* arboris *secundum* dicta poetar*um* fuit mutatus[1] de albedine in nigredinem.

[1] mutatus] mutata F. A.

[2] thilke] the same A.

[3] The whiche] Which almost F.

Diana.

" Whiche wolde have dronken of the welle;
But al to longe she dyde duelle
In the kave, allas, the while,
Of drede oonly and nat of gyle,
Sodeyn fere so made hir quake
That vnwarly, for hir sake,
Piramus, for sorwe and smerte,
Roof him self vnto the herte,
Wenyng playnly, how that she
Hadde aforne deuoured be
Of the lyon in his rage,
Whiche was allone to gret Dâmage.
For when that he hir wymple founde,
Anoon ryght with his ovne honde
Slough him self, yt was gret routhe,
Caused for hys ovne slouthe:
That she was ther so long aforne,
For whiche bothe two were lorne.
For after she, no thing afferde,
With[1] the selve same suerde,
For gret constreynt of hir peyn,
Karf hyr hert even atweyn,
She wolde algate with him wende;
Allas, thys was a pitouse ende.
And for the dool and grete pite
The fruit of thys Ilke tre,
Whiche that I to forn of spake,
Sodeynly was torned to blake,
And his beries euerychon.
" And swiche trees be many oon,
Growyng vpon euery syde
In the gardyn of Cupide,
The which, in soth, I the behete,
Fruitys beren that first be swete
And after ful of bitternesse.
And also, as I dar expresse,
Ther ben other trees mo
Which ar cause of myche wo;
For ther shadwe, this no lye,
Wyl make a man vnwarly dye.

[1] with] whiche F. A.

Pyramus stabd himself,

thinking the lion had eaten Thisbe.

[leaf 257]

Then Thisbe

cut her heart in two, to die with Pyramus.

And so the white Mulberry was turnd black.

The shadows of other trees in Pleasure's Garden kill men.

¶ Hoc dicitur de taxo et de nuce magna.

Diana. "Ther mortal operacion
Is of swich condicion.

¶ Her declareth Diane of the perilouse erbys groving in the gardyn of the god of love.

In Pleasure's Garden are gay herbs;
"And in thys delytable place,
Ful of merthe and of solace,
The sothe shal to the be sene,
Ther ben erbys white, and grene,
[leaf 257, bk.] Yelwe, rede, ynde, and pers,
Of ther kynde ful dyuers,
Fair to syght of ther colours.

but under their flowers, serpents lurk.
But lowh vnder the freshe flours
Ful covertly, who kan declare,
Many serpent ther doth dare,
Many hadder, and many snake,
Which day and nyght espye and wake
Tyme and leyser for to stynge,
Dedly and mortal of werkynge;
For they her venym euery syde
Vnder flour[e]s close and hyde,
That no man hath inspeccion
Of ther covert fals treson.
For lyke, in sooth, as thou shalt lere,

The flowers too
The flour[e]s outward faire appere
And shew hem also fresh and soote,
The venym closed in the roote,
On ther stalkys blosome and shyne,

hold poison,
But the venym serpentyne,
Which is kept cloos, both eve and morwe,
Concludeth ay with dool and sorwe
Throgh hys dredful violence,
Whos beaute ys but apparence
Made to deceyve, or men take hede:

and are dangerous.
And yt is grete pereil and drede
To medle thingis deceyvable
With thinges that be delytable.
Sugre and galle acorde nought,
Thogh they be to-gedre wrought,
Ther is in hem suche variaunce,

"And thingis also of plesaunce, — *Diana.*
As be semyng outward glosed,
With fals venym vnder closed,
Is more to drede a thousand folde.
"And even thus, as I ha tolde, — So Venus is always double:
Is Venus of condicion
In al[1] hir operacion — [1] alle *in the catchwords.* — [leaf 258]
With hir dredful double myght:
Debonayre vnto the syght, — to sight, fair,
Lusty, fresh, and amerouse,
But in werkyng venymouse, — really poisonous and changeable.
Ful of chaunge and variable;
And in hir erber delytable, — In her Garden
Which I ha to the descryved,
Folkes that ther haue aryved
And al her lyve to hir servyd,
Ful many oon therin hath stervyd, — many have died.
Perysshed with-out remedye,
Or they the venym koude espye;
Swiche double greyn she hath ther sowe,
Soote and bitter both a-rowe,
Delytable in tastyng,
And venymous in werkyng;
For ay delyt is cast to forn: — Pleasure is shown,
Prykyng with a lusty thorn,
To ravyssh a mannys herte,
Or he the treson kan aduerte,
And vnwarly to suppryse,
Or he the venym kan devise, — but poison lies behind.
Til he in the snare falle,
For which take good hede of alle
The myschefes which I ha tolde.
"And I counsaylle: be not to bolde — Do not enter that Garden!
To entre in-to that gardyn grene,
Lyst yt turne the to tene,
To sorwe, and gret aduersyte!
For ther may no mene be,
Nor remedye to thy socour,
Yif thow cachche onys sauour,
And lyst nat of wysdam spare

Diana.

"For to fallen in the Snare,
To stumble vnwar with eyen blynde,
For which my wordes haue in mynde.

[leaf 258, bk.] I am to follow the example of Ulysses,

"Take example of vlixes
Touching the drinkes of Circes,
Which, whan he knyw the perilous wrak,
With-drough his foot and went a-bak,
Lyst hys passage wer nat wronge,
Deceyved by Sirenes songe;

¶ Hoc fuit sumptum in epistola valerij ad Rufum.

who kept clear of the Sirens,

For throgh hys noble providence
He ordeyned a dyffence
Pleynly that he kam no nere.
And as thouching this erbere,
To forn or thou be put in blame,
My counsayl ys: thow do the same,
Somme other way[e] that thou take,
Myn ovne frende, for goddys sake,
And entre nat for no folye,
Lyst thou falle in Iupartye
Of flesshly lust throgh fals desire,

and am not to be reckless like Empedocles,

To be consumyde in the fire,
Yif thou be founde rekkeles;
As whilom was empodocles,
Which nat oonly of folye
But also of Malencolye

who was burnt to ashes

Was sodeynly to asshes brent.
And even lyke shaltow be shent,
Yif Venus Marke the with hir bronde,
Which that she holdeth in hir honde;
The fire of whom, who kan take hede,
Ys of perel more to drede
Than is the fire, I dar wel seyn,

on Mount Etna.

Of smoky Ethna, the mounteyn,
Wher empodocles was dede,
Be-cause that he took noon hede
To do by counsayl of the wise,
Therfore he brent in his emprise.

¶ **Her Diane maketh A maner rehersayl of al the p*er*eils to for seyde in the herber of Deduit.** *Diana*

"Kepe the wel and make[1] the strong
And stoppe thin eres fro the song
Of Sirenes passing soote,
Ageyn[e]s which ther is no bote!
And kepe the fro the bestys felle
Of whiche thou hast herde me telle!
Hunte hem nat whil they be rage,
Lyst yt turne to thy damage!
And yif thou lyst shortly be sped,
Kepe the fro the p*er*ilous bed
Wher **Mars** and **Venus** lay y-fere,
Wher thou mayst beholde and lere
The trappus, made by Vulcanus,
To cachche **Mars** and eke **Venus**,
Hem to dystourbe in ther solace!
Eschewe of wysdam al suche place,
And kepe the fro the welles clere
That so fresshly do appere,
Which ben with mortal venym meynt,
In which so many men ar dreynt!
And kepe the, lyke as I ha tolde,
From alle the pereils in that holde,
Eschewe al wayes that be derke!
For who wil nat by counsayl werk[e],
Ful ofte sith to his reprefe
Falleth in sorowe, and meschefe,
And in grete mysauenture,
Which he ne may lyghtly recure.
"And yif thou lyst to haue in mynde,
Ful many story thou mayst fynde
To preve, that counsayl of the wyse
Dooth profyte in many wyse,
Namely of folkys that be sage,
As the revers dooth gret damage.
Examples preve yt mo than[2] oon:
By ycharus and ph[a]eton;
For first this ylke ycharus,

[1] make] maketh F. A.

[2] than] that F.

bids me stop my ears against Sirens' song, [leaf 259]

keep from wild beasts,

from Vulcan's bed,

from poisonous springs,

in the Garden of Pleasure,

and not do like Icarus and Phaeton.

Diana.

[leaf 259, bk.]

"That sone was to Dedalus,
Was desirous to lerne fle
Ouer the gret[e] salt[e] se,
And hys fader dyde his peyne
For to make him wynges tweyne
Of wex and fethres knet y-fere,
And his fader dyd him lere:
Teschewen al aduersyte,
In swich a mene for to fle,
What maner wynd that euer blowe,
Nowther to highe nor to lowe;
For yif ageyn hys fader lore
That he to high alofte soore
Almost to the shene sonne
With hys fethres white and donne,
The wexe with hete wil relente,
Ageyn hys fadres pleyn entente,
Than his fethres wil dissever,
Which he shal recure never,
That sodeynly he shal descende,
The whiche no man may amende;
And yif also he fle to lowe
With hys wynges sprad a-lowe,
Sodeyn colde, as he shal fele,
Shal hys fethres so congele
That thay may gedre wynde nor air;
From al hope put in dyspair
He shal plounge and a-vale.
And by example of thys tale
In alle maner of werkyng
A mene ys good in alle thing;
For, as the philisophe assenteth,
Who dooth by counseyle nat repenteth,
And by recorde of thise clerkys
Counsayl is good in al[le] werkys,
As storyes telle moo than oon.

Icarus's father Dedalus made him wings of wax and feathers,

and told him not to fly high, near the sun,

¶ *nota*

¶ *id est* flye

or the wax would melt;

of too low,

as the feathers would freeze together.

The middle path is always best.

Take warning too by Phaeton.

"Make eke thy merour of Pheton,
And by example of him be war,
When he lad his fadres char,
How, throgh vnhappy aventure,

4164 4168 4172 4176 4180 4184 4188 4192 4196 4200

"Be-cause he koude no mesure
Nouther a-twixen[1] hoot nor colde,
But of presumpsion was bolde
To take on him the gouernaunce,
For which, throgh hys vnhappy chaunce,
As poetys lyst to descryve,
For he ne koude hys stedys[2] drive,
Al a-wronge her cours they went,
For which al the worlde they brent,
Lost him self and eke hys wayn;
Ther was as thoo noon other gayn,
Al went to dystruccion;
Oonly through his presumpsion,[3]
By disposicion fatal,
And lak of counseyl caused al.
Poetys make mencion
That the heven fil adoun[4]
To grete hynderyng and Damage
Amonge the floodys fel and rage.
By which example to hys avayl
Ech man werke by counsayl,
And take on him non empryse
Without[e] consayl of the wyse.

[1] a-twixen] A twen A.
[2] stedys] stodys F.
[3] presumpsion] presupsion) F.
[4] adoun] doune A.

[leaf 260] *Diana.*

Phaeton drove his Father's chariot wrong;

and burnt the world:

the heaven fell.

¶ Her declareth Diane many meschefs that felle in the gardyn of Deduit by example of many sondry stories.

"And yif that thou of necligence
Lyst nat yive no credence
To that thou hast herd me declare,
Yet for al that I wyl nat spare,
How I ha ryght and thou hast wronge,
And to make my partye stronge,
Touching pereils which I ha tolde,
Ful many story newe and olde
To my purpose I shal applye,
And in ordre specefye
By resemblaunce and figures:
The sorowes and mysaventures,
The meschef, and the violences,

For fear all this is not warning enough for me,

Diana will tell me the sorrows

Diana.

"And the Inconvenyences
That loves folkys ha suffred there.

[leaf 260, bk.]

that Love's folk suffer in her Garden of Pleasure.

And first as wysdam dooth vs lere,
And the same afferme I dar,
He ys wyse that wyl be war
And him self chastise kan
By trespace of another man,
Prudently to taken hede
Of another mannys[1] dede,
The foly wisely to eschewe
To fleen a-way and nat to sewe,[2]
Where as he seeth yt be[t] to do.
For which take good hede therto
Thy selfe of foly nat tencombre,
For by examples out of novmbre
I shal reherse to purpose,
Which ha be-falle[n] in that close
With swich as wern with love atteynt:

[1] mannys] mans A.

[2] sewe] shewe A.

1. Narcissus was drownd there.

First how Narcisus was ther dreynt,
Rede Ouide and he kan telle,
Beholdyng at the mortal welle
Hys ovne shadwe and figure,
Wherby of fatal aventure
And of foly he was ther dede;
And eke also, yif thou take hede,

2. Pygmalion,

The crafty man Pigmalion
To grave in metal and in ston
Made and wroght to his delyte

who made a statue of ivory,

An ymage of yvore white,
Most mervelous of entaylle,
To tellen al the apparaylle:
Most excellent in fairenesse,
Bothe of shap and semelynesse,
And amyable of visage,

went madly in love with it.

Which him brought in swich a rage
That he wex verray furious;
Love him made so amerous,
In Ouide as it ys tolde,
Al be that yt was ded and colde,

[leaf 261]

Which made hym selfe [for] to stryve,

"Lyche as hyt had[de] ben alyve. 4280 *Diana.*
Of whos fooly thou mayst lere
To be war and come no nere.
"In Naso eke thou maist se,
How, yore agoon, that Phasiphe 4284 3. Pasiphae was enamourd of a goat.
With Venus brond was made so hoot
To be enamowred on a goot,
And how Mirra eke therto 4. Mirra lovd her father;
Hir ovne fader lovede also 4288
Vn-to hir confusion,
And also eke, how Menafron, 5. Menaphron, his mother;
In poetis as ye may lere,
Lovede his ovne moder dere 4292
Ageyn naturys ordynaunce,
To fulfillen hys plesaunce;
He was so brent in Venus fire
To a-complysshen his desire, 4296
As in bookys ys expressed,
He wolde hir falsly have oppressyd
And by force dovne y-drawe.
"Eke Phedra lovede hyr sone yn lawe, 4300 6. Phædra, her son-in-law;
Whos love was superstycious;
And, as I fynde, Tereus 7. Tereus, his wife's sister;
Lovede the suster of his wyfe,
That cause was of ful gret strife, 4304
Hir afforcynge thorgh hys myght
Of fals lust, ageyn all ryght.
Silla also, to hir reprefe, 8. Silla, her
Fil for love in grete meschefe; 4308
She thought, hyt was to hir so swete
To love Minos, kyng of Crete, father's foe, Minos, who
Which enmy to hir fader was;
In swich dysioynt she stood, allas, 4312
Whan he the cyte of Athene won Athens thru her,
Beseged in hys mortal tene,
To wyne hyt thorgh hys hygh renoun;
But he hyt gat by hir treson, 4316
Love, allas, made hir so bolde [leaf 261, bk]
To stele a-way the heer of golde and for whom she stole her father's Hair of Gold.
Which grewe[1] vpon hir faderes[2] hede.

[1] grewe] growe A.
[2] faderes] fader A.

Diana.

"Thus was she cause that he was dede,
Minos was turnd into a merlin, Thorgh̄ goddys disposicion)
Tourned to A Merlyon),
and Silla into a lark. And she to A larke was *tr*ansmewed
Ay of hyr fader to be sewed,
For contrary, of condicion),
The larke and the Emerlyon)
I-founde be of ther nature,
Philosophres vs assure.

9. Medea slew her 2 children. "Medea also did hir peyn)
For to slen) hir children) tweyn)
In gret dispyte of Duke Iason),
Whan) he was falsly fro hir gon);

10. Phyllis hangd herself. Eke Phillis, as thou kanst recorde,
Heng hir selven) with̄ a corde;
And eke thou hast yrad also,

11. Dido kild herself. How the worthy quene Dido
Slough̄ hir self, as thou maist see,
For the love of Enee,
The ryche quene of Cartage,
Whan) he was goon) on) hys viage,
Virgile writeth̄[1] pleynly thus;

[1] writeth] wrythe A.

12. Thisbe and Pyramus committed suicide. And Thesbe eke and Pyramus
For love bothe two wer lorne,
As thou hast herde me tel afforne.

¶ **Here maketh Diane a co[m]parison) a-twene hir Forest of chastite and the Herber of Deduit.**

Thus I may see the troubles of Love, "By these exaumples thou maist se
The errour and contrariouste
That ys in love, yif thou take hede,
Which̄ quyteth̄ folke with̄ cruel mede,
Whos merveylous condicion)
Ys contrarye to reson);
[leaf 262] Yt ys so ful of sorwe and tene.
For which̄ I rede the abstene,
Lyst thou repent[e] in the fyn,
and decide to stay with Diana in her Forest of Chastity. Nat to entre in hys gardyn);
But abyde and make arest
Her with̄ me in my forest,

" Whicħ hatħ plentevous largesse — *Diana.*
Of beaute and of fairenesse ;
For, shortly, throgħ my providence,
Her ys noon) Inconvenience,
No maner fraude, deceyt, nor wrong
Compassyd by Sirenes songe,
Nor be nat no bestes rage,
Dredful for to do damage,
And ther thou shalt no wellys fynde
But that be holsom) of her kynde,
The watir of hem ys so perfyte,
Who drinketħ most hatħ most profyte.
Eke in thys forest vertuus
No man) taketħ hede of Vulcanus
Nor of hys decepcion),
For the tren in ecħ sesom)
Geyn) al assaut of stormes kene
Of fruyt and lefe ben al-way grene,
Perdurable of nature
In ther beaute to endure,
They ben of kynde so notable
That they be neuer corrumpable,[1]
I-lyche freshħ and neuer olde,
And somme of hem bere fruyt of golde,
Swicħ as Alysaundre founde.
Whan) he had wonne euery londe.
Ther is no fruyt, to rekne al,
That may therto be peregal,
For thilke fruyt, as thou maist se,
Perseuereth ay in hys beaute,
And thyse tren, in comparison),
Passe of vertu and renoun
The treen bothħ of Mone and sonne,
Whicħ clerkes so wel preyse konne ;
The fruyt ys so confortatyf
To preserve a mannys[2] lyf
Longe from) al corrupcion),
By kyndly dysposicion) ;
Of whos Applis thou maist se
The noblesse and the dignyte,

In her Forest of Chastity are no fraud,

and no Syrens' song.

The springs are healthful,

the trees

evergreen ;

some bear fruit of gold,

[leaf 262, bk.] surpassing the trees of the Moon and Sun.

[1] corrumpable] corrumptable A.

[2] mannys] mans A.

Diana. "Yif thow abyde in thys forest.

Alexander rode into India, but couldn't find golden apples,

For Alysaundre, in his conquest,
In hys story thow mayst fynde,
Rood in-to the ferther ynde,
Of entent[e] to enquere
Swich maner fruyt to fynde there;
But he founde noon), in special,
That to thys fruyt was [per]egal
Nor semblable to hys avayle,

tho' he consulted 2 trees sacred to the Moon and the Sun,

Al be that he took hys counsayle
Of two tren al to sone:
The ton y-sacryd[1] to the mone,
[2]The tother halwed to Phebus,[2]
Philysophres writen thus,

[1] y-sacryd] Isacrifysyd A.
[2—2] *om.* A.

where his fate was told him.

Wher hys fate was nat sparyd
But openly to him declaryd,
In greke and hebrew tonge sovnyd,
And hys fyn) clerly expovned,
He myght' eschew hyt by non) art,

But, had he eaten Diana's apples, he'd have won more victories, and livd longer.

But had he ete and take his part
Of this fruyt which I of telle,
Which al other doth excelle,
He had contunyd in hys glorie,
And bet acheved hys victorie,
And prolongyd eke his lyf:
Hyt hath swych A prerogatyf
[leaf 263] And of vertu so grete myght'.
For the shadwe of kyndly ryght'
Ys allone so comfortable
And to *pro*fyte most notable.

The Herbs in the Forest of Chastity are ever fair,

The erbys also, of nature,
In ther beaute euer endure,
And kepe alyche her gre*n*nesse,
Bothe her beaute and fayrenesse;
Ther flour[e]s euere fresh and glade,
And for no maner stormys fade,
For they be so vertuous,

and no poisonous beast can get near them.

That no best[e] venymous,
Serpent in kave nor in Roche,
Ne may in no Wyse aproche,

Diana.

" Nor ther vertu amenuse;
For al swich venyme they refuse,
For which with al thy ful[le] myght
Thou sholdest be ful glad and lyght
Here to abyden and presever
And neuer hen[ne]s to dissever,
First considren of prudence
In thy self the dyfference
Atwene this habitacion
And the amerous mansyon
Of Deduit and of Cupide,
And set bothe two asyde;
And al thys thing consydred wel,
[1]Peysed and novmbryd euerydel;[1]
Thow sholdest chese here tabyde
Perpetuelly, and nat devyde
Of thin ovne volunte,
Syth thou hast swich lyberte.
For more to the kan I nat sey,
It longeth nat me to prey.
For yt may happe so par case:
The more men prey[e]n a gret pase
The more somme folkys wil declyne
For tobey[e] my doctryne."

1—1 *om.* A.

So I ought to be glad to stay with Diana in her Forest,

seeing its advantage over the Garden of Pleasure,

for I have free will.

[leaf 263, bk.]

¶ Thansuer of the auctour vn-to Diane.

The Author.

"Madame," quod I, "with thys that ye
Be nat displesed now with me,
I wil lyke myn oppinion
Make a replicacion
To that ye han rehersed here,
Which ys mervelous to here,
That by your wylle I shold[e] tarye
In thys forest solytarye;
To which, yif I dyde assente,
I sholde sone me repente.
But trusteth pleynly wel ther-to,
My purpose ys nat to do so,
This verray sooth, me lyst nat feyn;
Therby thogh I myght atteyne

I tell Diana

that if I stayd in her solitary forest,

I should soon repent;

and I don't mean to stay.

The Author.

"To the prowesse of Ector,
That was so worthy her to for,
Neither for Solomon's wisdom nor Nebuchadnezzar's treasure,
Nor to the wisdam, both̄ in oon),
Of Dauid and kyng Salamon),
Nor to wynne al the tresor
Of the kyng Nabugodonosor.[1]
would I stop in Diana's forest.
Al thys ne mygh̄t[e] me compelle
In this forest for to duelle,
Thogh̄ ye reherse al y-fere:
The dyuers trees, the wellys clere,
The herbys, nor the flour[e]s fayre,
Nor al the bestys debonayre:
Al yfere avaylle nogh̄t,
To do me consent in my thogh̄t
For to holden here hostage;
Yt acordeth̄ no thing with̄ myn age
For this habytacion)
To myn) Inclynacion).
[leaf 264]
For I se here no plesaunce
No fun was in it;
By no maner resemblaunce:
Ioye, myrthe, nor gladnesse,
But al-to-gedre hevynesse,
For which̄ I preyse[2] yt nat a myte.
and I didn't want to be a hermit.
Me list as ȝet be noon hermyte
Nor solytarie of lyvynge.
For, fynally, thys duellynge
Ys nat acordyng with̄ my lyfe;
The place ys so contemplatyfe,
I should be a fool to stay groaning there,
I wer a fool, here to soiourne,[3]
Alway to compleyn) and morne,
Ever in oon, [both] day and nygh̄t.
I sholde do ageyn) al ryght,
To contrayre in werkyng
The preceptys and byddyng
when Nature
Of Nature, my maistresse,
Of alle the world[e] gouerneresse;
bade me go, and see the world, and amuse myself.
Which̄ bad me, as I kan report:
'Go se the world' and me disport,
And theryn) oonly me delyte:
Goon) about[e] and vysite

[1] Nabugodonosor] nabugodonyser A.
[2] preyse] rayse A.
[3] soiourne] soioure A.
[This line added in the margin.]

"Places which that be Iocounde,			*The Author.*
Wher as myght ys most habounde		4516	Nature told me to view the beauty of her works;
In my selfe, to knowe and see			
On hir werkys the beaute,			
The merveylles and vnkouthe thinges			
Of hir wonderful werkyngys,		4520	
And of hir forge the secrees,			
Mysteries, and the prevetees,			
Which, in soth, be nat apert			
But wonder cloos and ful covert.		4524	
And for I ha so grete plesaunce,			
With al my hool[e] attendaunce			
Of ful desire to folwe hir lust,			
I wil hir siwe of verray trust,		4528	and I mean to do so.
And abyde no lenger here			[leaf 264, bk.]
Myd thys forest, in no manere,			
Wher I kan se noon avauntage			
To my profyte but bestys rage,		4532	
Ne party that I kan devyse,			
And I wil in no maner wyse			
Nouther offende nor trespase,			
Lyst I wer put out of grace,		4536	
Ageyn myn hest, in soth[e]nesse,			I promist Venus I'd serve her,
Made to Venus, the goddesse,			
I wil hir serve and euer shal,	*nota*		
What euer fal, loo, here is al!		4540	
Thus to doon ys most myn ease,			
Wher so yt greve yow or please,			
This[1] myn entent in euery cost,	[1] This] Thus A.		and I will,
And wher as men me blame most,		4544	
Ther shal I be most ententyf			
Hyr to serven al my lyf.			
For without comparyson,			for she's a most
Ther ys noon of swich renoun		4548	
As my lady, dame Venus,			
Humble, and benigne, and gracious,			
Faire a-bove al mesure,			lovely lady.
Both of shappe and of stature,		4552	
And to speke in wordys pleyn,			
Fairer than ever was Eleyn,			

The Author. "Rygh̄t bontevous and ynly fre,
And of lyberalyte
She excelleth, I dar expresse,
Of port also and loulynesse.
No one can estimate Venus's power Ther is no man̄ this day so wys
That to the fulle kan̄ yive aprys
Of hir myght nor hir highnesse,
Of hir pover nor noblesse.
I dar yt wel expresse and telle
and renown. That she of renoun dooth̄ excelle
[leaf 265] Alle tho that ever I koude of rede,
For to speke of frendlyhede.
Diana is to blame for saying that And in oo̅ thing ye wer to blame,
That ye lyst declare hir name
By wrong interpretacion̄
In your exposicion̄,
Which̄ openly seyden thus:
'Venus' meant 'venom': That of venym was seyde Venus.
This was your oppinion̄
Contraire to myn̄ entencion̄.
For I dar pleynly specefy
That, for she hath̄ the maistry
And al represseth̄ with̄ hir myght,
Therfore of verray due ryght
She hath̄ hir name, who taketh̄ hede,
To be callyd, yt is no drede.
it means 'vanquishing,' Venus ys sayde of venquisshing,
For she venquysshet̄h euery thing.
I say yt out, me lyst nat rovne,
Thus ye shuld hir name expovne,
for no one can resist her. For noon̄ may make resistence
Ageyn[e]s hyr magnificence,
For which̄ I ha set myn̄ entent
To ben at hir comandement,
Me to agreen̄ to hir wille
In euery thing, as yt ys skylle;
For which̄ I shal do my power
I shall hasten to Pleasure's Garden. To hast[e] me to thilke herber
Wher Deduit hath̄ gouernaunce
With Ioy and play and al plesaunce.

The Author.

"For in my wit I kan) nat se,
That swiche perel sholde be
In that place, lyke as ye seyn),
Ye blame yt ydelly in veyn),
And maken) a comparyson)
Of the dedys of Iason),
Of Pheton), and of Icharus,
That wolde fleen, ye tel[le] thus.
But I me cast[e] nat to fle
With y-charus ouer the se,
Nor with Pheton) al my lyve
The chare of Phebus for to dryve,
Nor for to wynne the flees of golde,
Of which to forn) ye han) me tolde.
Of al her foly wilful dede
I wil take no maner hede;
But I desire the knowlechingˢ
Of the hevene and his mevyngˢ,
And also of the salt[e] see,
And eke what thing yt myght[e] be,
Why the flood, as clerkys telle,
Folweth with hys wawes felle,
And after that the ebbys sone
Folweth the concours of the Mone,
The reson) out I wolde fynde
After the course oonly of kynde;
Thogh I ha this effeccion
Prentyd in myn) oppinion),
Vn-to yow is noon) offence.
For, vtterly, thys my sentence:
I wil go serve my maistresse,
I mene Venus, the goddesse.
I wil ther-of make no delay,
Lo, here is al! I goo my way."

[leaf 265, bk.]

Diana has compared Venus's followers to Phaeton and Icharus.

But I'm not going to fly over the sea, or drive Phaeton's chariot.

I want to understand the motion of heaven, of sea, and tides.

I'll go and serve Venus at once.

¶ **Here ansuereth Diane vn-to the Auctour.**

Diana.

"Thogh I al day do forth my peyne,
By force I may the nat restreyne,
Nor I wil nat the conterplete
Nouther in colde, nouther in hete,

Diana says she'll leave me to [leaf 266] fall into Venus's trap,

"Nor the afforcen by the lappe,
Til thou falle in Venus trappe
By somme vnhappy frowarde chaunce,
That thow falle in repentaunce
Of thing wherin) thou doost offende,
And seyst: thow mayst yt nat amende,
Nouther by wyt nor purveyaunce,
Thorgh̄ foly of thy gouernaunce,
That thow lyst the nat provyde
To caste aforn), on) euery syde,

and into danger.

The perel of thyn) auenture,
Which̄ thou art lykly to endure.
Ther may be made noon) avoydaunce;
Thow hast nat yet swich̄ aqueyntaunce
On) euery part of thy maistresse,
Whom thow callyst thy goddesse,
In euery cost, both̄ fer and nere,
And yivest to hir so gret powere,
As al wer lacyd in hir cheyne,
As thogh̄ she myghte al restreyne;

But if I only knew what Venus really is,

But yif thow wistest euerydelle
And knew what she were[1] ryght' welle,
Al hir maner and hir gyse,
In hyr thow sholdest in no wise
Han so grete affeccion)
Nor swyche ymaginacion),
But ageyn) hir lust debate

I should hate her, and slash her with my sword like Diomed did.

And haten hir of gretter hate
Than) euer dyde dyomede,
Which̄ with̄ his swerde made hir blede.
To hir he gaf so grete a wounde
So mortal and so profounde
That without[e] more abood
She shoold ha deyed, so yt stood;
Ther was non) other mene weye,
Yif goddys myght' of kynde deye,
But deth hath, in conclusyon),
In hem no dominacion).

[leaf 266, bk.]

For thingys which̄ that be dyvyne
Vnto deth may nat enclyne.

[1] were] war A.

"And thus consydred euery thyng
Of hyr wonderful wyrkyng,
Thow sholdest not, and thou wer wys,
Yife to hir so grete a pris,
Yif thou knyw in thy resoun
The noble sentence of **Caton**[1],
Which comaundeth, thus I mene,
A man to preysen in A mene,
Both in high and low degre,
And by no superfluyte,
Lyst after be no lak y-founde;
And wher as[2] thou lyst the to grounde,
To sustene thy grete errour,
To make nature thyn Auctour,
That she[3] sholde ha commaundyd thus
The to folwe Dame Venus,
Which was no thing hir entent
Nor fyn of hyr comaundement.
For I dar seyn and yt expresse
That nature, the goddesse,
By recorde of wysest clerkes,
Hath noon errour in hir werkes.
For god, which gouerneth al
By hys pover eternal
And hys dyvyne sapience,
Hath throgh hys myghty providence
Dame nature ordeyned so
That she may noon errour do
Nor forfete to no maner wyght.
Thow vnderstood hir nat a-right,
To comprehende in thy felyng
The cler entent of hir menyng;
She bad the, nouther fer nor nere,
To soiourne in the Erbere,
By no maner feyned weye,
Wher ydelnesse bereth the key,
Nor wher as she ys porteresse
Of the gate and chefe maistresse,
Wher as **Deduit** was first foundour,
Lord, and sire, and gouernour,

¶ parce[1] laudato.
[1] parce] per te F. A.
[2] as] *om.* A.
[3] she] *om.* A.
¶ *quia* dirigitur ab intelligencia non errante.

Diana
says I'm not wise to praise Venus so highly.
I should follow Cato's advice, and be moderate.
I've also mistaken Nature,
who never bade me follow Venus.
Nature is perfect in all her works.
God made her so.
She never bade me stay
[leaf 267]
in the Garden of Pleasure.

Diana

warns me that Pleasure's Garden is worse than the house of Lycaon, who murderd all his guests.

"Oonly ordeyned for delyte
And voluptuouse appetyte.
[1]For both the host and the hostel[1] 1–1 *om.* A.
Ben so *peri*louse and cruel
That, to rekene hem oon by oon, ¶ *id est pericula.*
A man wer bet in sooth to goon,
Who al the *pe*reils kan espye,
In-to the dredful host[e]rye,
A-forne consydred eu*e*ry thing,
Wher Lychaon was, lord and kyng ¶ Ille lychaon interficiebat hospites suos.
Of Archadie, the myghty londe,
Which slough and mordred with his honde
Hys gestys soothly eu*e*rychon;
Whan they kam, he spared non.
But thys erber, as I ha tolde,
Is wel wors a thousande folde,
For which consydre in thy thought
To be war, thou entre nought."

The Author.

¶ How thauctour ansuerede Diane.

I tell Diana that she and I differ in opinion.

"Madame," quod I, "with your leve,
Wher yt offend[e] yow or greve,
I may nat knowe the meschefe,
Ther-of tyl I ha made a prefe;
But happe what euer happe may,
I thynk for to make assay,
For the conceyt of my reson
Contrarieth your oppinion;
Ye and I ful gretely varye:
Our Iugement[es][2] be contrary, [2] Iugemente] Iugement F., Iugemente A.
And stonde also at discordaunce
Touching the gardyn of plesaunce.

[leaf 267, bk.]

She says the Garden of Pleasure is harmful: I say it's agreeable.

Ye seyn, yt ys contagious,
And I, how yt ys gracious,
Agreable, and debonayre,
And ye holde the contraire,
This your fantasye at al.
And thogh yt wer[e] as mortal,
As horryble[3] and foule also, [This line added in the margin.] [3] As horryble] [ho]rrible F.
As ys the paleys of **Pluto**, ¶ Pluto est deus infernalis.

" And as ful of blak derkenesse,
Of sorwe, and of wrechchidnesse,
Yet fynaly, how euer yt bee,
I shal assayen and go see,
Afforce me and do my myght
Therof in hast to haue a syght';
For thyng that may nat be eschiwed
But of force mot be sywed.
Yt semeth a maner destane,
The which, in sooth, no man may fle,
For which ye lese your langage."

The Author.

However bad the Garden of Pleasure is,

I mean to see it.

That's my fate.

¶ Diane.

Diana.

" Thow seyst sooth, I am nat sage
To make so a long sermon
Ageyn[e]s thyn oppinion;
For what so ever I devyse,
Thow wilt folwe thyn ovne guyse.
Thou gest of me no more langage,
I put al the surplusage
In thyn ovne eleccion
After thy discrecion,
To chese or leve, sith thow art free,
At thyn ovne liberte."
And with that worde **Diane** anoon ¶ Auctour.
Tooke hir leve and ys a-goon
As fast as she hir tale brake,
And I neuer after with hir spake,
For she without[e] more arest
Took the thykke of the forest.

As I'm determind to go my own way,

Diana leaves me.

¶ How the Auctour took hys wey towarde the herber of Deduit.

[leaf 268]

The Author.

Withouten any lenger space
I gan on my waye trace
And Diane anoon forsooke,
And forth the ryghte wey I tooke,
Bothe throgh felde and throgh forest,
Forth ryght, as me sempte best,
Gan to crosse dovne and dale[2]

I follow the right-hand road.

[2] dale] talle A.

The Author.

I press on, And ouer-twerten hille and vale,
The next[e] wey as was myn lrappe,
Spared nouther bussh nor gappe,
Felte nowher[1] no greuaunce
feeling happy, For [my] ioy and my plesaunce,
Both in countenaunce and chere;
As I neghed the herbere,
Me thought, I gan encresse more
And to helthe me restore,
Evene lyke as was my fate,
till I reach the gate of Til I kam vn-to the gate.

[1] nowher] nowgher F., nouther A.

¶ Here the auctour maketh a descripcion of þe place.

the garden where Pleasure and Cupid dwell, This lusty herber delytable,
Above al other most notable,
Wher **Deduit**—the story telleth—
With **Cupide**, hys brothir, duelleth,
The which entende never a day
But vn-to myrthe and vn-to play;
as well as Cupid's followers. And al[le] tho that there abyde
In the seruise of **Cupide**
Ha noon occasion
But lyke to her affeccion
In that fresshe, lusty place
Hem to disporte and solace.
For this the gardyn and the cloos,
The whiche hath so grete a loos,
[leaf 268, bk. 2] And, for the excellent fayrenesse,
Is remembred, in soothnesse,
Of many clerkes as be writyng
For the faire, fresh beldyng.
Among them was Guillaume de Lorris, who wrote the *Romance of the Rose.* Among[e] whiche ther was on
Most specialy of euerychon,
I mene hym, with-out[e] glose, ¶ Nota quomodo auctor allegat historiam de Rosa.
That gan the romaunce of the rose;
The whiche drempte in his slepyng,
How erly on A morwnyng
He was vn-to this gardyn brought
And so longe aboute hath soght,

Til he fonde a smale wiket, *The Author.*
The which ageyn[e]s him was shet;
And fonde as thoo noon) other weye,
Til that he gan[1] knokke and praye;
And, without[e] more delay,
Ther was no wight' that sayde nay
Nor made thoo no *straungenesse*,
For the porter ydelnesse
Lete hym in, and that in hast;
And whan) he was the entre past,
He fonde a place of grete delyte
Most plesant' to his appetyte.
The beaute was so souereyn),
For which he felte ful gret peyn),
He had so gret affeccion)
To han yt in possession)
Oonly for beaute of A roose,
Of which the levys wer ful cloose
In maner of A rounde boton),
That herte and hool affeccion),
He gafe therto in soth[e]nesse,
For thexcellent[e] swet[e]nesse
The which environ) dyde sprede,
Ful desirous yt to possede.
For love of which, in substaunce,
He compiled the romaunce
Callyd the **Romavnce** of the Rose,
And gan) his processe so dispose
That neu*er* yet was rad noo songe
Swich a-nother in that tonge,
Nor noon) that in comparysoun)
Was so worthy of renoun),
To spekyn) of philosophie,
Nor of profounde poetrie;
For, sothly, yet it doth excelle
Al that ever I herd of telle.
And in[2] this book most notable,
Most lusty and [most] agreable,
The Auctour pleynly doth declare,
Openly, and lyst nat spare,

[1] gan] kan A.

¶ Ociositas.

[2] In] *om.* F. A.

Guillaume de Lorris knockt at the gate.

The porter Idleness let him in,

to a delightful place,

where he longd for a girl's Rosebud,

[leaf 269]

for love of which he wrote the *Romance of the Rose*, an

incomparable poem.

The Author. How he first in that erber
G. de Lorris did homage to Cupid for his girl's rosebud, Bekam) a trew[e] homager
Vnto **Cupide**, and dide homage.
He was so rent with lovys rage
For the feyre, fressh boton),
Swettest in comparison),
Most goodly and delycious,
For which he was so amerous
Felt in his hert[e] ful gret peyn)
To forn or he myght atteyn)
At hys lust yt to possede.
and at last gaind it: But at the last[e] for his mede
Of Aventure thus yt fil:
He had hit at his ovne wil,
and the *Romance of the Rose* And al the maner and the guyse
The romaunce doth deuyse,
Ful of mystery and secres
[leaf 269, bk.] And many vnkouth prevites,
tells you all the process. As the processe kan yow lere.
So ful of pith is the matere
That swich a book in Romaunce
Was neuer yet [y-]made in Fraunce
Nor compiled in sentence,
It is so ful of sapience.

¶ Here tourneth the auctour ageyn) to hys matere.

I'll now try to describe this Garden of Pleasure to you. And of thys lusty, fresh herbere,
Most agreable and most entere,
To declare yt and expresse,
A-noon) I wil my style dresse
And ther-of make mension)
To kome to myn) entencion);
For ellis myght I in no wyse
Al the maner here deuyse
Touching hooly myn) estate,
To tel, how that I was chek mate,
By and by myn) aventure
Touching my discon)fyture
And hooly the occasion),

As I haue maked mencion),
For whicħ Venus, the goddesse,
My lady eke and my maystresse,
Sent[e] me vn-to that place,
Callyd the herber of solace.
Now shal ye here, and ye take hede,
Al the processe of my spede,
Both̄ the gy*n*nyng and the fyn),
And how I kam) to that gardyn),
And the maner of myn) entre,
Wonder desirous for to se;
And first gan) in my self record̄e,
Wher the beaute dyde acorde
By any maner Resemblaunce,
Touching[1] my drem)[1] in substaunce,
Wher yt be lyke in any thing,
I mene as thus, wher my dremyng,
Whicħ in this book I shal disclose,
Be lyke tke Romaunce of the Rose
Oonly, in conclusyon),
Touching our bothe avysion).

The Author.

I'll tell you how I sped.

I was anxious to see, whether this Garden of Pleasure was like my [leaf 270] dream-garden.

[1] drem] dreen F.

¶ Here declareth̄[2] the auctour the thinges that he saugh̄ without the herber.

First I wol touchen) and declare
Al the maner and nat spare
Of the Ryver environ),
Whicħ that ys descendyd dou*n*,
Euer flowede, as I took hede,
The lusty, freshe, grene mede.
The water was so cristal clene
And as gold the gravel shene,
And this Ryuer, in certeyn),
Lasse was somdel than sayne,
And the cours of thys Ryuer
Ran) throgh̄-out the grene herber
With̄ his stremys fresh̄ and colde,
That yt was Ioy for to beholde,
Whicħ refresshed al my chere:
The watir was so pure and clere.

[2] declareth] dyscryvyth A.

¶ Ita aq*ua* no*n* *est* sine misterio fluu*ius* d*icitur* *quia* fluit / vnde Ouidi*us* de arte: ludite eunt[3] anni more fluen*tis* aque // Nec que *preteriit* &c.

[3] eunt] essent F. A.

Its River flowd thru the green mead,

and was a joy to behold.

The Author. And with myn hool[e] ful entent
By ryght good avysement
I saugh by clere[1] in-speccion
Outside the Garden-walls I saw Pictures of
Vpon the wallys environ
Many wonderful ymages,
Ful ougly of ther vysages,
Purtreyd high vpon the wal,
And what they wern I tel[le] shal :
1. Hate, 2. Felony, [leaf 270, bk.] 3. Villainy, 4. Covetousness, 5. Avarice,
I saugh first hate and[3] Felonye,
And next besyde vylenye,
And in ordre **Covetyse**
And[4] hir suster **Auarice**;
6. Envy,
And after next I sawgh envye,
Fulfilled of malencolye,
7. Sadness,
Tristesse [eke], pale of visage,
8. Age,
And next besyde croked age,
Tremblyng as she wolde dye,
9. Hypocrisy,
And bysyde ypocrisie,
Dedly of chere lyke a rynde ;
10. Poverty,
And pouerte stood al behynde,
Foul of face and nothing faire ;
And al they wer[e]n ful[5] contrayre
Vnto love, yt is no dout ;
painted high up.
Ther-fore they wer set without
High vpon the wal[le] peynted,
Deduit with hem was nat aqueynted
Nor with hem lyst nat abyde,
And also eke the god **Cupide**
Hath no lust with hem to be,
They wer so frowarde for to se.
Looking at them did me good.
And al the whiles I ther stood,
Me thought, yt dyde me gret good
To be-holde the purtreytures
And the wonderful figures
With ther ougly countenaunces,
By al maner accordaunces
Euerych lyke to hys degre
Arrayed, as they shold[e] be,
Bothe in shappe and (in) portrayture,
And eche of hem, y yow ensure,

[1] clere] good A.

¶ Iste decem imagines extra viridarium[2] depicte contrariantur amori.

[2] viridarium] veridarium A.
[3] and] *om.* A.
[4] F. and A. insert *in* after *And*
[5] ful] *om.* A.

Pretendede in signifiaunce — *The Author.*
By there chere[1] grete displesaunce
Froward of in-speccion).
And yet as of proporsion)
They[2] wer by craft made ful sotyle,
As I behelde aryght' grete while;
Til that I kam) to the wiket,
Which was closed and y-shet,
And first fonde ther ydelnesse,
Whiche bere the key as porteresse,
The whiche was vn-to me Warde
Nouther straunge nor[3] frowarde,
But let[4] me yn) and that in hast;
And whan) I was the gate past
With al myn) hool[e] hert entere,
I thanked hir on) my manere
That she wolde nat debate
To suffre me entre at the gate.

[1] chere] clere A.
[2] They] There A.
[3] nor] nother A.
[4] let] lat A.

[leaf 271]

The wicket of the Garden of Pleasure was shut.

Idleness let me thru it,

¶ **Here reherseth the auctour, how he was resseyved and accepted of a lady callyd Curtesy, whiche graunted him lyberte to goo wher him lyst'.**

And ryght' anoon), whan) ydelnesse[5]
Oonly of hir gentilesse
Hath me receyved with glad chere
In-to this lusty, fresh herber,
As she that was my first[e] gyde,
I saugh after stond asyde
Vnwarly, as I koude espye,
A lady, called **Curtesye**,
The which of hir benignite
Took hir way towardys me,
And seyde thus with ryght' glade face:
"Ye be welkome to this place,
Ordeyned oonly for comfort,
For solace, and for disport;
In the which, shortly to telle,
Non)[6] other manere folkes duelle
But swych as lyketh to obey,

[5] ydelnesse] I ydelnesse F. A.
[6] Non] Neon F.

and receivd me gladly.

Then I saw a lady, Courtesy,

who welcomd me, and said the Garden was meant only for amusement.

[leaf 271, bk.]

Courtesy. "To disporte hem and to pley,
And ha noon other attendaunce
But in Ioy and in plesaunce,
For they nat ellys have ado;
And for your self ben oon of tho,
I may walk about as I like. Ye shal ha fully lyberte
To walke a-bout[e], and to se
Euery thing that may yow plese,
Or tourne yow to hertys ese
With swiche folkys as ye sen,
Yif yt lyke yow to ben
As oon of hem, her tabyde.
Courtesy will make me joyous. I shal my self for yow provyde
That ye shal han al suffisaunce
Of Ioye without displesaunce.
For nature and love also
Han so ordeyned bothe two.
Mirth and play always go on. For in thys place eve and morwe
Is merthe and play with-out[e] sorwe,
Devoyde of heuynesse and thought,
Every one does as he likes, For here no man doth ryght nought
But what so euere him best lyketh.
Here no wight[1] sorweth nor siketh [1] wight] wyte A.
But to be besy and espye,
Euerych lyke hys fantasye
To fynden out somme pleyes newe
Ther corages to renewe,
Ther obseruances[2] to observe, [2] obseruances] obseruantes F. A.
and serves Pleasure. Of oon entent[e] for to serve,
As for her chefe and best refuit,
To ther lorde, callyd Deduit,
[leaf 272] That shortly, as I tolde rathe,
The folkys here hem selwen bathe
In Ioy and play and in nought ellys,
Al[e] tho that here in duellys,
Nowhere else are such nice folk. That no man, I dar wel seye,[3] [3] seye] seyn F. sayne A.
Such a-nother peple seye[4] [4] seye] seyn F. seyne A.
Met to gedre in oo place.
And to conclude in lytill space,
Of entent they euerychon,

"Withouten variaunce of on,
The lawes folwe nygh and fer
Which that whilom **Iubiter**
Establysshede of entencion
In hys myghty region,
To enclyne folke in dede
To lust oonly and flesshlyhede
And to woluptuous delyte;
And this[1] hooly[2] the appetyte
Of al the folke that duelleth here,
By processe as thou shalt lere,
Yif thou lyst thy wyt applyé."
And in thys wyse **Curtesye**,
Lusty, fresh, benignie and fre,
Ful goodly hath receyved me
And made me ful noble chere,
And al about[e] the herbere
With-outen any straungenesse
Oonly of hir gentillesse
She *grau*nted me, and that anoon,
Wher that me lyst[e] [for] to goon,
Oonly with this condicion:
That by no collusyon
She myght*e* fynde nor espye
That I dide vilenye,
Throgh my defaute nor trespace,
To no thing growyng in the place,
Sith al the gardyn environ
Was frely put in my bandon
And al hooly in my garde,
For which, as I koude awarde
And deme in myn oppynion,
Here requeste kam of reson.

[1] this] thus F. A. [2] hooly] the holy A.

Courtesy.

Jupiter made laws to

lead folk to fleshly pleasures.

I was free of the Garden of Pleasure.

The only condition was,

that I shouldn't do damage to any growing thing.

[leaf 272, bk.]

¶ **How the auctour commendeth the Herber.**

Whan I behelde this lusty place,
So ful of beaute and of grace,
And had ech thinge apparceyved,
Me sempte, I was nat[3] deceyved
In such a place to abyde,

[3] nat] *om.* A.

I thought I should like to stay there.

The Author. For, truly, vpon̄ euery syde,
As I behelde to my plesaunce,
I think the Garden of Pleasure Me thogh̄[t], I fonde al suffisaunce,
As of delyte ther lakkyd noght'
That was ravisshed in my thoght',
And held my self verrayly
Passyng ewrous and happy
That ever I had[de] swich̄ a grace
For to entren in that place.
Yt was so glad, and so Iocunde,
joyful And of al Ioye most habounde,
So excellent and so notable,
Surmountyng and delytable,
That shortly, as I kan dyffyne,
and divine, It sempte werrayly dyvyne,
As me thoght' in my demyng'
Pleynly, And noon̄ erthly thing';
For of beaute and of renoun,
To make iust comparison̄,
Yif I shal the trouthe telle,
excelling all places, Placys al yt dyde excelle,
To whos beaute was noon̄ lyche:
[leaf 273] Soothly nat the paleys ryche,
even that in which the Gods live, I mene the house celestial
Wher the goddys immortal
With̄ Iubiter, gretest of myght',—
The sterry place ful of lyght'—
Abydeth̄ in the highe hevene,
Brighter than̄ the firy leuene;
and the palace of Apollo. Nor the paleys of Phebus,
Which̄ is so ryche and curious, ¶ Regia solis erat.
To rekne al, yt wil not be
To be resembled of beaute
To this place, high̄ nor low.
For as fer as I coude know,
Euery where in my walkyng'
No glad or sweet thing is lacking. Ther lakked[e] no maner thing'
Of Ioye, merthe, nor gladnesse,
Of holsom̄ ayr, nor of swetnesse;
And ay the more I gan̄ to presse

The more my Ioy[e] gan tencresse ;[1] [1] tencresse] toencrese A. *The Author.*
And yif I sholde aryght descryve
The beaute during al my lyve,
The tyme wold[e] not suffise
To tel the maner and the guyse
Of the excellent fairenesse.
And eke also the noblesse
Of this herber most renomed,
Who so lyst aryght take hede,
Ful many day or I was born
Hath be descryved her to forn,
Both in metre and in prose.
I take recorde of the rose
And of many mo Auctours.
The which of blosmys and of flours
And of herbys vertuous
Is euery wher so plentevous
That to euery maladye [leaf 273, bk.]
A man may fynde remedye
To preserve a mannys[2] lyf. [2] mannys] mans A.
Ther nature is so sanatyf
That the leche most famous,
Callyd Esculapius,
Yif he wold[e] ther be kynde
Any maner herbe fynde :
Outher bitter outher soote,
Greyn or gomme, rynde and roote,
Pertinent vnto physike
To helpe folkys that be syke,
Of frutys holsomme vpon tres,[3] [3] tres] tre F.
Of many sondry [divers] gres,
Yt nedede[4] him no more enquere, [4] nedede] nede A.
For he sholde fynde hem there
As fresh in wynter and as grene
As in the lusty somer shene ;
For ther may no corrupcion
Haue there domynacion.
And of the herbys thise the chefe,
Who so lyst to make a prefe,
Ther ys no venym, nor poyson,

5132 The beauty of the Garden of Pleasure

5136

5140 was described of old by G. de Lorris and other authors.

5144

5148 Its herbs will cure every disease.

5152 Æsculapius could find there all grains and gums for sick folk,

5156

5160

5164 as fresh in winter as in summer.

5168

The Author. Nor noon) intoxigacion)
Of adder, serpent, nor dragon),
Made nor contreved by treson), 5172
But that the herbes of Nature
Vertu han yt to recure,
The Garden of Pleasure And with al this yit ouer more
A man) to helthe to restore 5176
Of kyndly sekenessys and foreyn).
And here and ther vpon) the pleyñ
Amongys al thise glade thingis
containd fresh Springs to water Ther be ful freshe wel[le] springis, 5180
That with her holsom lycour clere
Ouerspredden the herbere,
[leaf 274] The Rotys, greyn[e]s, and the sedes,
the meads, And the smothe softe medes, 5184
Fletyng with bawme sanatyf[1]
Of kynde most restŏratyf[1],
That yf ther wer in any[1] londe [1] any] ony A.
where a love-struck man A man) ybrent with lovys bronde, 5188
Or with his dredful arwe woundyd,
Yif he wer ewrous to be soundyd,
could get heald. This place wer most convenient
Vn-to his amendement: 5192
To duel among the freshe flours
As folk that love *pa*ramours.
For ther they myghte fynde and se
Wher-with they shal recuryd be. 5196
And myddys of the soote herbage
Wild beasts were there, Ther be bestys eke savage,
Grey and falwe, white and blake,
Eu*ery*ch pleyng with hys make, 5200
Bothe on) hillys and on) vales
and Night-ingales on cedars. Ther herde I also nyghtyngales
Syngyng on) the Cedres trene,
Tavoyde away al sorwe and tene 5204
With her hevenly nootys clere,
Eu*ery*ch of hem with his fere,
With so melodious acorde
That ther was fou*n*de no discorde; 5208
For y suppose, ther[2] is no man) [2] ther] the A.

That aryght reporte kan)
The wherbles, nor the vnkouth touns,
Nor the ravysshinge sowns,
Nor the sugryd melodye
Of ther soot[e] armonye,
So aungelyke vn-to the Ere
Throgh the gardyn) her and there
That ther is no man) in hys wyt
The whiche koude ha[1] levyd yt
Nor demyd yt in his entent,
But yif he had[de] be present.

[1] ha] he A.

The Author.

No one can describe the angelic harmony of the Nightingale's song.

[leaf 274, bk.]

¶ How the auctour espied first the god of love.

And among al thys plesaunce
Yt fil in-to my remembraunce
And gan) to wonder ful gretely
That **Diane** was hardy
Touching this gardyn) of delyt,
How she durst haue yt in despyt,
Which to me she hath so blamyd;
She oughte for to be ashamyd
Yt to lake in any wyse.
And while that I gan me avyse
And my looke[2] to[3] cast a-syde,
Y saugh **Deduit** and Cupide
With her folkys a gret Route,
Al the herber rounde aboute,[4]
By hem self[e] tweyn) and tweyn),
Ful besely to don) her peyn)
Hem to play and to solace
In that lusty, mery place,
Euerych glad and fresh of chere.
And tho I gan) aproche nere
To seen the vnkouth countenaunces[5]
And ther gracious ordinaunces,[6]
Goodly fresh and debonayre,
As an Angel fethred faire.
In karol wise I saugh hem goon),
And formhest of hem euerychoon)

[2] looke] book F. [3] to] *om.* A. [4] aboute] a bounte F.
[5] countenaunces] countenaunce A. [6] ordinaunces] ordynaunce A.

Diana ought to be ashamed of herself for abusing the Garden of Pleasure.

In it I see Pleasure and Cupid, and their folk

as glad as

Angels, dancing.

The Author. I saugh̄ **Deduit**, and on̄ his honde,
With Pleasure went Lady Gladness, Confedred by a maner bonde,
Ther went a lady in sothnesse,
And hir name was gladnesse,
Loth̄ a-sonder to dissever',
For they wer to gedyr ever'
Fresh̄ of hewe and no thing pale;
[leaf 275] And as any nyghtyngale
singing sweetlier than the Syrens. She sange that Ioye was to here,
That the lusty nootys clere
Of **Sirenes** in the see
Ne wer nat lyke, in no degre,
To the soot[e], sugryd song'
Whiche they songen̄ eu*er* a mong'
Of Ioye, myrthe, and lustyhede.
And in my walke, as I took hede,
I saugh̄ **Deduit** amongys other
Cupid alone With̄ Cupide, his ovne brother,
By kyndly gen*er*acion̄
Bothe of oo condicion̄,
Moder to whom̄ was **Venus**.
But of name most famous
Was **Cupide**, for oonly he
Had allone the dignite,
The honour, and the chefe renoun,
had the rule of the Gardens. And the domynacion̄,
And hooly al the gouernaunce
Of this herber of plesaunce.
And for his highe worthynesse,
For his power and noblesse
Al to him they dide enclyne;
For ther [is] noon̄ that may declyne,
For to rekene al the **Route**,
But that he kan̄ make hem to lowte
Vn-to his subieccion̄,
For his Iurysdiccion̄
He can tame the proudest. May constrey[e]n̄ high̄ and lowe;
And who that lyst his power knowe,
The proudest he kan̄ make tame;
For ther is nouther halt nor lame,

So hawteyn nor so surquedous,
So lusty nor so coraious,
Nor the goddys eternal,
Erthly nor celestial,
But they must of diwe ryght,
Maugre al her grete myght,
Stonde vnder his obeyssaunce
To a-byde his gouernaunce.

The Author.

[leaf 275, bk.]

Even the Gods obey Cupid.

¶ Here[1] declareth the auctour the maner of hys corowne.

[1] Here] He F.

The same tyme stille y stood
And consydred and a-bood
With a sobre countenaunce,
Seyng the gret[e] suffisaunce
Of this god most dredeful,
Most myghty, and most wonderful.
And sodeynly, as I took hede,
I saugh a corowne vpon his hede,
Passing riche and curiouse
And ful of stonys preciouse,
Fet out of the ferther ynde,
Which by vertu of ther kynde
Made euery man in his estat
Ryght ewrous and ryght fortunat.
For somme were so graciouse,
So myghty, and so vertuouse
To make folkes amyable,
And other to be honourable,
And other, as I can reporte,
With good hoope to confort,
¶ Spes.
To kepe a man in al gladnesse
And avoyde of hevynesse;
Somme had vertu and renoun
To kepe a man from al poyson,
And somme hadde suffisaunce
To kepe a man from al grevaunce,
And somme in Ioye to conserue
And fro sorwe to preserve
And with myrthe to releve

On his head is a crown set with stones,

which make folk fortunate,

amiable,

merry,

and free from harm.

[leaf 276]

The Author. That noon hevynesse greve; 5324

Some stones in Cupid's Crown keep folk free from disease. And somme gaf perseueraunce
Ageyn al maner perturbaunce, ¶ perseuerancia.
Manly of force to sustene
Al disese, peyne, and tene, 5328
And euery maner aventure
Good and evel for tendure,
That, to rekne oon by oon,
Ther ne was no maner stoon 5332
Set in his corovne but of value
And but yt were of gret vertue,
Euerych of hem in his degre
Of grete power and dignite. 5336

¶ Here declareth the auctour the maner of clothyng of Cupido.

Cupid's clothing Hys clothyng eke, yif ye lyst here,
Was wonder dyvers of Manere,
The vnkouth werke y-made of olde
Nouther of silke nouther of golde 5340

was of ever changing colour But of a mater wonder straunge,
Ever redy for a[1] chaunge [1] a] to A.
In-to as many folde colours
As in erthe growe flours, 5344
Outher on hilles, vale, or playn;
And euer yt was in non certayn,
Of what colour yt myghte be,
For ther was of noo degre 5348

not to be described. Nor in this worlde no man a-lyve
That konnyng hadde to descryve,
Of what colour was his clothing,
It was so dyuers of chaungyng. 5352

He had two wings on his shoulders, And this god hadde eke also
On his shuldres wynges two,

[leaf 276, bk.] Al vnwarly and vnwist
For to fle wher euer hym lyst 5356
As any swalwe swifte of flyght;

of feathers like Angels'. And of fethres he was as bryght
As an Aungel of paradys,
That I hadde in my devys 5360

And in myn hert[e] grete plesaunce — *The Author.*
To beholde his gouernaunce;
And eke this god, in special,
As he that ouercometh al
And daunte kan [bothe] yong and olde,
Was wonder fair for to beholde: — Cupid was fair, fresh,
Yong, lusty, fresh, and also eke
Symple and as dovwe meke, — meek,
Debonaire and amyable,
Curteys, large, and honourable, — and courteous,
And fulfilled of gladnesse,
Of myrthe, play, and lustynesse, — full of mirth,
And[1] wel y-cheryd of lokyng,
And his eyen ay laughyng, — with laughing eyes,
Clere, and gray, and eke drawyng,
And plesaunt eke of beholdyng
To lure folkys and to drawe
And to constreyn hem to his lawe;
Thogh somme seyn, in special, — not blind, as some folk say,
That he seeth ryght nogħt at al,
But is[2] as blynde as stok or ston,
But what they Iangleu euerychon,
I espyed by hys chere
That his sight was ryghte clere.
And his eyen in lokyng
Weren, me thoughte,[3] ryght persyng — but piercing.
And ryght faire in apparence,
And, short[e]ly, thus, in sentence,
I sawgh this myghty god certeyn
In his estate ful wel be-seyn.

[1] And] a A.
[2] is] it is A.
[3] thoughte] though A.

¶ **Here telleth the auctour, how the god of love lad on hys one[4] hand gladnesse and Doultz regarde.** [leaf 277]

[4] one] om. F.

And this dredeful god Cupide, — Cupid can give his servants weal or woe.
That kan departen and devyde
To hys servauntes wele or wo,
Ryght as him lyst, for bothe two
Ben in his honde fully committed,
Tabyde sure or to be flytted,

The Author. Al stant in his gouernaunce:
Ioye, myrthe, or displesaunce,
Al ys knet vnder hys bonde;
Cupid leads with him Beauty, And he lad vpon his honde
A lady, passinge fair[1] to se,
And hir name was **Beaute**,
A lady of ful gret plesaunce,
For, fynally, hir aqueyntaunce[2]
Was to him most acceptable;
Of port she was so agreable,
So debonayre in eu*e*ry part.
Sweet-Looks, and Gladness. And with him eke was doulz reguart
And a lady, in sothnesse,
Of whom the name was gladnesse.
And this god most[3] debonayre
He has two bows, Bare twoo bowes ful contrayre
And arwes eke of sondry guyse,
Mervelouse for to devyse,
With which, wher they be square or rou*n*de,
He kan hurte, Mayme, or wounde,
And what tyme kan no man knowe.
And touching hys first[e] bowe,
one smooth, Whiche that is so pleyn and smothe,
Is wroght and made, this verray sothe,
of ivory, and white; Al to gedre of yvory,
Y-piked out ful craftyly,
As any snowe passing white,
And to be-hold of grete delyte.
[leaf 277, bk.] the other black, and full of knots, The tother, hydouse and ryght blak,
Wrought al oonly for the wrak,
Ful of knottys and of skarrys,
The tymber is so ful of warrys.
to shoot his arrows as he likes. And of his arwes to devyse,
This is of hem pleynly themprise:
To shete hem, whan he is purposyd,
Lych as hertys be dysposyd
And enclyned of nature,
Right so love dooth his cure
To marken hem, in conclusion,
Most covenally in ther sesón

[1] fair] for A.
[2] aqueyntaunce] aqueytaunce F.
[3] most] *om.* A.

After dyuersyte of men);
And they wer in novmbre ten;
Thise arwes which̄ that I reherse
Sharpe fyled for to perse,
And there namys[1] by and by
Be rehersed ceriously
In the Rose, who taketh̄ hede,
In ordre ther ye may hem rede,
Her names and condicion),
Her force, her power, and renoun;
Ther he may her kyndes knowe.
And fyve vnto the first[e] bowe
Ben) of nature pertynent,
Ryght' faire and ryght' convenient;
And to reherse hem oon) by oon),
The first and hiest of echon),
Most to be drad, as thought[e] me,
Of ryghte callyd was beaute,
The lady which̄ that **Cupide**
Lad in the erber by his syde.
The secounde callyd was symplesse,
And the thrid, in sothfastnesse,
As the Rose lyst to devyse,
Was ynamed ek fraunchise,
Of which̄ the fethres and the hede
Wer verrayly, who kan take hede,
Fulfilled with al curtesye.
The fourthe was callyd companye,
The whiche by fervence and desire
Kyndleth̄ ever lovys fire,
Comfortable and ryght̄ plesaunt.
The fythe was callyd beausemblaunt,
The whiche at the sharpe poynt
With̄ soot[e] bawme was enoynt,
The sharpnesse[2] to asswage
And to allayen) the Damage
In hertys, bothe yong and olde.
And al the hedes wern of golde,
Passyng sharp and ryght' kervyng
And to hurte eke percynge,

[1] namys] nannys F. A.

[2] sharpnesse] shapnesse F.

¶ Iste *predicte* sagitte mouent pruritus[3] *et* alliciunt amatores.[4]

[3] pruritus] priuitus F. A.

[4] amatores] amarores A.

The Author.

Cupid has ten Arrows,

whose names are given in the *Romance of the Rose*.

Five belong to his first bow;

and are
1. Beauty,

2. Simplicity,

3. Truth (cald Freedom in the *Rose*),

[leaf 278]

4. Company,

5. Good-Looks.

All have heads of gold.

The Author. Of temperrure they wer so fyne
Thorgh an hert[e] for to Myne,
That where so as they dyde assaylle
Diffence noon myghte avaylle.
The Five Arrows of Cupid's 2nd bow are black and foul: The tother fyve wer nat faire,
Ful hydous foule and ryght contrayre,
Mortal of condicion ¶ *quia ille affligunt amatores.*
And of colour blak and broun,
And so foule that yt was wonder,
More dredful than stroke of thonder,
And hateful vpon euery syde.
1. Pride, The first of hem was callyd pride,
2. Felony, And the seconde Felonye,
The fetheres fret with villenye,
3. Shame, And the thryd[e] callyd shame,
Al envenymyd with dyffame,
4. Despair, And the fourthe disesperaunce,
Which with vnhap and meschaunce
Wondeth hertys to the dethe
And many hundred folkys slethe,
5. Change of mind; The fyfte chaunge of thoughtys newe:
Echoon ful hidouse of her hewe,
[leaf 278, bk.] And the poyntes of eche hede
all pointed with lead, Nat of Iren but of lede,
Whiche tokne was of sorwe and woo;
Cupide had hem forgyd soo
Perilouse and hevy at the poynt,
and tipt with poison, For with venym they wer enoynt,
To make men, who vnderstood,
To wexe furiouse and wood.
And thise arwes most hateful
With sorwe make men so dul
Throgh her mortel Auenture
so that their wounds are almost deadly. That yt ys harde a man recure
With-out[e] deth, this douteles,
That the arwe of hercules
Was nat of pereyl lych therto,
Ther venym was ytempred so.
And al thise arwes euerychon
That I ha tolde of oon by oon,

Bothe of Ioy and eke of peyne, *The Author.*
And also eke the bowes tweyne
Doulz regarde bare by hir syde, Sweet-Looks bare Cupid's
As hir lyst hem to devyde, 5520 2 bows and his arrows.
And many other arwes kene,
Wonder dredful to sustene.
And thus **Cupide** and **Dame beaute** In his train were
And **doulz** regarde, thise ylke thre 5524
Wente y-fere, this no doute,
And folwyng hem a ful grete route.
And first of al[le] kam rychesse, 1. Riches,
And next fraunchise and largesse, 5528 2. Freedom, 3. Largess,
And also, as I koude espye,
After hem kam **Curtesye**, 4. Courtesy,
Than ydelnesse and with hir youthe, 5. Idleness, 6. Youth,
And thise six, as yt ys kouthe, 5532
Confedred by a maner bonde,
Euerych vpon others honde, hand in hand,
Looth a-sonder to devyde,
Suede ay the god **Cupide**, 5536
Ay to gedre tweyn and tweyn, [leaf 279]
And dyd also her[1] besy peyn
To serve love and nat repent
With al her hool[e] trewe entent. 5540
And euerych for the more socour each with his paramour.
With him had his paramour;
And al this folke most lusty
Deduit hadde in his company, 5544
[2]Comytted hooly to hys garde:
Ten wythout[e] dowse regarde,[2]
Yonge, fresh, and lusty of visag[es[3]],
As with-out wer ten ymages 5548
Portreyde in a nother guyse,
As ye to forn han herd devyse.

[1] her] hys A.

[2] [These two lines added in the margin.]

[3] es *cut off.*

¶ Here reherseth the auctour the Mynstralcyes that Weren in the gardyn of Deduit.

O[f] fortune yt is thus falle
Among thise lusty folkys alle 5552
That they nentende nyght nor day

The Author. But vn-to merthe and vn-to play;
And folke of al condicion)
In Pleasure's Garden stayd also Gods, Duellede in that mansion), 5556
Of eche cost that men) kan) nevene.
And goddys also of the hevene,
For merthe oonly and solace,
Soiournede in that lusty place, 5560
And hadde Ioy ther to abyde
in honour of Cupid. In honour of the god **Cupide**,
Havynge al thingis at ther wille.
And yt syt nat me to be stille 5564
But tel[le], how they were devyded,
They had musical instruments: And also how they wer provyded
Of Instrumentys of Musyke,
For they koude the practyke 5568
Of al maner Mynstralcye
That any man) kan) specifye;
psalteries of Germany and Spain, For ther wer rotys of **Almanye**
And eke of Arragon) and spayne, 5572
[leaf 279, bk.] Songes, stampes, and eke daunces,
Dyuers plente of plesaunces,
And many vnkouth notys newe
Of swiche folkys as lovde[1] trewe, [1] lovde] love A. 5576
And Instrumentys that dyde excelle,
Many moo than) I kan) telle:
harps, fiddles, Harpys, fythels, and eke rotys,
Wel accordyng with her notys, 5580
Lutys, Rubibis, and geterns,
More for estatys than taverns,
organs, monachords, Orgnys, cytolys, monacordys.
And ther wer founde noo discordys, 5584
Nor variaunce in ther sovns,
Nor lak of noo proporsiouns,
Ther was so noble accordaunce;
And for folkys[2] that lyst daunce [2] folkys] folke A. 5588
trumpets, shalms, and flutes. Ther wer[3] trumpes and trumpetes, [3] wer] *om.* A.
Lowde shallys and doucetes,
Passyng of gret[e] melodye,
And floutys ful of armonye, 5592
Eke Instrumentys high and lowe

Wel mo than I koude knowe, *The Author.*
That I suppose, ther is no man)
That aryght' reherse kan)
The melodye that they made:
They wer so lusty and so glade.
They do no thing but pley and syng'
And rounde about[e] goo dauncyng,
That the verray heuenly son)
Passed in comparison)
The harpis most melodious
Of Dauid and of Orpheous.
Ther melodye was in all
So heuenly and celestiall
That ther nys hert, I dar expresse,
Oppressed so with hevynesse,
Nor in sorwe so y-bounde,
That he sholde ther ha founde
Comfort hys sorowe to apese
To a-sette his hert at ese.

The folk in Pleasure's Garden sang and danced,

making heavenly melody.

[leaf 280]

¶ Here declareth the auctour, how he sawgh the Rosys and the Rosier, and the place wher Ialousye set bialacoil[1] in prison, and the welle of Narcisus.

[1] bialacoil] bralacorl F.

Whan) y had beholde and seyn)
Myd of the gardyn) in a pleyn)
Thise folkys al of oon) entent,
So bysy and so dylygent
To folowe and sywe[2] ther delytes,
With al maner appetytes
That may the god of love queme,
As ferforth as I koude deme,
With euery maner circumstaunce,
That was ther hool attendaunce
Al-way there to lyve in Ioye,
And I a-noon) vpon) my weye[3]
Gan passe forthe and let hem be,
And went[e] ferther for to se
Al the estrys envyron),
And as I walked vp and doun,

[2] sywe] serve A.

[3] weye] woye F.

After seeing all these folk enjoying themselves,

I went on.

The Author. I saugh the flour[e]s delytable
And herbes ful medycynable
And eke ful many holsom) roote;
In Pleasure's Garden I saw the famous Rosary once kept by Danger — And ther I saugh the **Rosys** soote
And the famous fressh **Roser**
Whilom) y-kept by **Daunger**,
Whan) the lover was I-blamed,
Oonly for he wolde ha tamyd
Tan touched yonge **Rosis** new,
Wonder soot and fresh of hew,
from the lover who would have toucht one Rosebud; — And specialy for oon) boton)
He had Indignacion),
That he was hardy outher bolde
To touche hem in that ryche holde.
[leaf 280, bk.] Reson) myght' him nat restreyne,
Al be that she dyde her peyne,
What she sayde, yt stood for noght',
In oon) poynt to with-drawe his thoght'.
also the Dungeon in which Jealousy put Balaceuil; — And also there I dyde espye
The place, wher that **Ialousye**
In a myghty strong **Dongon**)
Pute byalacoyl in prison),
Whan) Malebouche by treison)
Made hys accusasion),
But yet this castell large and longe
Myghte neuer be made so stronge
but Cupid could break thru it; — But that **Cupide** anoone ryght'
Gat hyt by force throgh hys myght';
For ther was no resistence
Ageyn) hys myghty violence.
Further, I saw — And as I went[e] to sen all,
I saugh a place in specyall
Which surmountede in beaute
The remenant al, as thoghte me,
And was most excelent of pris,
I sey as vn-to myn) devys,
Seuered by ther self asyde,
Ful desyrous ther to abyde,
In which, shortly for to telle,
I sawgh the noble, ryche welle,

Callyd the welle amerous, — *The Author.*
And eke the welle dangerous — the Dangerous Well
Which **Diane** of enemyte
Had[de] lakked so to me,
At the whiche **Narcisus** — at which Narcissus fell in love with his shadow.
Loved his shadwe, she tolde thus;
But, in sooth, for al hir speche,
And who so that she kan me teche,
I wiⁿ aproche to haue a syght,
What ever fal anoone ryght. [leaf 281]
Who so ever do his peyne,
Ther shal no man me constreyne; — This I resolved to look at.
But, fynaly, I wol goo see
To beholde the beaute,
Aⁿ the maner, and the guyse.
And first I saugⁿ in what wyse— — So I saw the graven legend which tells how Narcissus was slain,
By *lett*res graven in the stoon,
Which declarede me anoon
The maner hooly and the cas—
How **Narcisus** slay[e]n was
And his woful Auenture,
Which no wyght koude tho recure.
And whan I had the *lett*res rad,
Which in the stonys hard and sad
Wer profoundely and depe y-grave,
The scripture for to save
Wryte of olde antyquyte,
To conserve[1] the beaute, [1] conserve] coserve F.
I wexe astonyed in partye — and I was shockt
And abasshed sodenly,
Touchyng the pereyl of the welle — at the danger of the well,
Of which ye han herd me telle;
But I,[2] in sooth, no pereil caste [2] I] *om.* A.
But gan assure me as faste,
And thoughte first in my corage
That he deyed of out-rage
This Narcisus and of folye, — or rather, of Narcissus's folly.
In sooth, this was my fantasye:
The welle no man blame myght,
Thogⁿ he deyed wytⁿ a syght

The Author. Restynge him self on the stronde.
For I do yow vnderstonde
[leaf 281, bk.] That thys welle most Ioyouse
This well lookt so fresh and fair to me — Sempte vn-to me ryght' graciouse,
Fressh and faire a-bove mesure,
That me thoughte, Dame Nature
Koude in no maner wyse
A more goodly oon devyse.
The watir was so clere and fyne
Of colour verray cristalyne,
Boylyng vp ay of that hewe
With his quyk[e] stremys newe
Vpon the preciouse gravel.
Me lykede euery thing so wel
That to departe, in verray sooth,
I was in herte wonder looth.
And yif that I disseuer sholde,
that I wanted to wash my hands and face, — A forne I thoughte that I wolde
Wassh myn handes and visage
For myn grete Avauntage,
Yif so were that I myght',
Yt was so plesaunt' to my syght'
That, yif I hadde had lyberte,
and bathe in it, — Ful fayn I wolde ha bathyd me,
Yif reson wolde ha consentyd
That I sholde ha nat repentyd.
For of swetnesse and of odour', — [1] flauour] fauour F., fauoure A.
Of tast also and of flauour,[1] — ¶ *quantum ad iudicium sensitiuum.*
for it was sweeter than rose-water, — It was swetter than watir rose
A man in helthe to dyspose.
Ay[2] at a poynt, as yt was prevyd, — [2] Ay] At F.
Dyane oughte be repreved
This welle for to blame so;
and its gravel was full of rich stones. — Of whiche the grauel eke therto
Was so ful of ryche stonys,
Preciouse ryghte for the nonys,
So orient[e] and so shene,
Bothe perse, rede, and grene,
[leaf 282] And[3] other' colours many oon, — [3] A inserts *many* after *And*
That I trowe, ther was no stoon

Throgh-out the worlde, nor in ynde, *The Author.*
But men shulde ther y-fynde.

¶ Here declareth the Auctour how he loked in-to the welle.

As I behelde, by gret avys, This Well of Narcissus
Among thys stonys of gret pris,
Doun by the bothme wonder lowe,
I sawgh, so I koude knowe,
That this wel[le] most royall
Was y-pavyd with cristall, was paved with crystal,
Shewyng by reflection
Al the estris environ
By Apparence vnto the syght,
Who that koude looke aryght,
With-out[e] trouble, so clere yt was, which reflected all the sights of Pleasure's Garden,
As in A merour or A glas,
And al the syghte[1] of the herbere. [1] syghte] syyt F.
The watir was so pure and clere,
So fresh of syghte and so shene,
The cristal pulshede was so clene
That ageyn the sonne bright
It gaf so merveylous a lyght
That men myghten, out of doute,
Beholden al that stood aboute.
And in this merour merveylous
Behelde the proude Narcisus
Hys ovne beaute and lyknesse,
As ye to forn have herd expresse,
Ground and roote of al hys woo.
And I beheld therin alsoo
With many dyuers circumstaunces
Ryght wonder vnkouth resemblaunces,
In the cristal stoonys clere,
And many figure eke appere:
Of Cupide the lyknesse, [leaf 282, bk.]
Of Deduit and of gladnesse, as well as the figures of Cupid, Pleasure,
Of youthe also and of beaute, Youth, and
Arrayed lyche to hir degre, Beauty.
With al that other companye

The Author. Whiche ye haue herde me specifye.
All the folk in Pleasure's Garden drew into a corner of it. And I sawgħ al the maner, how
In-to Angle how they[1] drow [1] they] ther A. 5788
Of al the gardyn̄ oon̄ and aħ
For somme thyng' of newe faħ;
And I gan̄ neghen̄, of entente
For to wete what they mente, 5792
And shortly, yif ye lyst to lere,
I fonde gadryd al y-fere
The god of love and his menye.
And I wol tel anoon̄, yif ye 5796
Lyst heren̄ of entencion̄
What was her occupacion̄.

¶ How the Auctour founde Deduit pleying' at the ches.

Pleasure Deduit first, y yow'ensure,
Whicħ hatħ of no thing no cure 5800
But of Ioye and of gladnesse
And to avoyde al hevynesse
And to exclude al sorowe and tene,
sat on the grass, Sat vpon̄ the smothe grene, 5804
The whicħ eke, as I kan̄ reporte,
Lovis folkys to disporte
Even̄ amyd' of the herber',
and cald for a Chessboard. Bad bring[e] forthħ a chekker'; 5808
For to that play[e] most Royal
He had a love in special,
Ther at to pley[e]n̄ oft[e] sythe,
And I wil tel[le] yow as swythe, 5812
[leaf 283] In that place, so as I kan̄,
How to pley[e] they began̄
Ceriously and that anoon̄.
The game was for the love of a beauteous maiden. And for the love, in sooth̄, of oon̄ 5816
That was A mayde ful entere
The pley began, as ye shal here;
And yif ye lyste to leve me,
She excelled of beaute 5820
Both̄ of shap and eke of face.
And for disport and for solace

This goodly yong[e], fresh of hewe,
Y-entred was and kome of newe
In-to this herber of counfort,
Oonly for play and for disport
And also for the more plesaunce:
For to kachchen aqueyntaunce
Of Deduit and of Cupide
She caste awhile ther tabyde.
And this mayde of whiche I telle
Had a name and dyde excelle
To pleyen at this noble play,
She passede alle, yt ys no nay,
And was expert and knyw ful well
Al the maner euerydell.
Ther was nat fonde, to rekne all,
That was in craft to hir egall,
For she surmountede euerychoon.
But for al that, Deduit anoon,
Ryght lusty and fresh of port and chere,
Caste him for to pley y-fere
With this goodly yonge mayde,
Most excellent, lych as I sayde,
And folke gan drawe to anoon,
Of the gardyn euerychoon,
Croude[1] aboute hem environ

To seen a ful conclusyon,
Which of hem shal lese or wynne.
And ful demurely they begynne
As by maner of batayle
To diffenden and assayle;
But yt was don of noon hatrede
But of love and frendelyhede
And her hertis to releve;
For noon lyst other for to greve
But, lyke as I haue memoyre,
Oonly for to han victoire
With-oute surplus[2] of wynnyng
Of any other foreyn thing;
For they play for no profyte
But for Ioy and for delyte.

The Author.

This pretty young girl had come into the Garden to get acquainted with Pleasure and Cupid.

She was a splendid chess-player,

without an equal,

but Pleasure undertook to play her.

All the folk crowded round them.

[leaf 283, bk.]

They playd for love, to ease their hearts,

just for joy.

[1] croude] koude F. A.

[2] surplus] surplus F. A.

The Author. That was ther entencion),
And yet men) knowen) of reson),
But every one wants to win, How that eu*e*ry creature
Desireth̄ kyndly of nature
To han victoyre and maistrie
in whatever he does. In eu*e*ry maner Iu-partye
And in eu*e*rych̄ high̄ emprise.
And tho I gan) me to devise
To fynde a place covenable
To sen ther play[e] most notable.
I got into a place where I could see all the game, And fortune shoop so for me
That I myght' beholde and se,
Without[e] let, ech̄ maner thing'
Fro poynt to poynt of ther pleyng,
And as I took good hede therto,
Anoon) I was supprised so,
Of verray lust and high̄ plesaun*c*e,
For to sen her contenaun*c*e,
Al her port, and goodly chere,
and the players' moves. The sotilte, and the maner
Of her Draughtes most crafty,
[leaf 284] That I was ravysshed outerly,[1] [1] outerly] enterely A.
And I was so enthrald by it that I forgot Juno and Minerva, So ferforth̄ that al other thing
I forgat throgh̄ her pleying:
Of Iuno pleynly the rychesse,
And of Pallas the goddesse,
Al the wit, and the prudence.
and wanted just to stop in this joyous place, For hooly al myn) aduertence
Was to abyden) in that place,
So ful of myrthe and of solace.
I wolde haue had no more rychesse,
Wysdam, force, nor prowesse,
Nor nogh̄t[2] ellys in myn) entent, [2] nogh̄t] ought A.
But ay to be ther present
with love's folk. With̄ tho folkys amerous,
I was therto so desyrous,
I thoght' on) no thing ellis-where
But euer in on) to abyden) there.

¶ Here declareth the auctour, aftir play was ended, how the god of love made hym playen at the ches with the Damesele. *The Author.*

Whan the play I-ended was
Atwex hem two, thus stood the cas:
Without a maat on outher syde.
Anoon the myghty god Cupide
Gan to preyse the partye
And gretly to Magnefye,
I mene the partye of this mayde,
And swich a pris vpon hir layde,
Touching this play on euery part,
As she that koude al the art
Ful parfytly, who lyst take hede,
And for hit was gretly to[1] drede, [This line added in the margin.]
Lyst for disuse, throgh ydelnesse, [1] to] or A.
She fil in-to for-yetylnesse,
For which this myghty god Cupide
Seyde he wolde so provide
That she sholde nyght and day
Haue exercise of thys play
With the folke of his covent:
This, he seyde, was his entent.
For by hir crafte he knyw anoon
She sholde maat[e] many oon,
Therof he was ryght wel certeyn,
Or eny sholde hir maat ageyn:
Of play he gaf hir swich a name.
Deduit recorded eke the same,
That yonge and olde bothe two
Myght lerne of hir[e], and also
In the crafte gretely amende,
Bothe to assaylle and to deffende,
And take of hir examplarye
To Afforcen hem to her contrarye.
"For which my wil ys this," *quod* he,
"Thys yong[e] man, which that ye se,
Whiche shapeth him her to abyde
With my brother, the god Cupide,

Pleasure and the Maiden's game is drawn.
Cupid praises
the Lady's play,
and, that she may not get out of practice,
[leaf 284, bk.]
says she shall play day and night with all his folk,
to improve them;
and she shall start with me.

The Author.

"Of hys retenyw to be oon),
And for hys[1] skyl, nat yore agoon), [1] hys] this F. A.

Venus has sent me to the Garden of Pleasure to learn Love-Chess.

My moder **Venus** of entente
Specialy him hyder sente,
For he sholde haue exercise
Of this play in al[le] wyse,
That his tyme he nat lese,
Syth he ys her wher he may chese."
Thise wordys eke and many other
Deduit spake vnto hys brother,
And **Cupide** yaf ful assent.
And so they bothe, of oon) entent,
And specyaly the god of love,
Which hath lordshippe al above
And souereynte more than) alle,

So Sweet-Looks brings me Cupid's order [leaf 285]

Bad **doulz regarde** me to calle
With that goodly debonayre
And fairest eke of al[le] faire
And of beaute sovereyn),
That I sholde me ordeyn)

to play Chess with the fair Maid.

In al hast with hir to pley;
And I ne durste disobey
Vn-to his comaundement,
Lyst afterwarde that I wer shent
Or in any wise blamed,
But I was first sore ashamed;
And yet for al that, in certeyn),
I ne durste nat with-seyn)
Hys biddyng in no maner wyse.
But what so that I kan) devyse,
Without[e] respite or awarde
I sayde ageyn) to **Doulz regarde**

I agree to take my chance for weal or woe.

Pleynly that yt sholde be do,
Outher for wele outher for wo,
Or what may turne to plesaunce
With euery maner circumstaunce
Vn-to **Deduit** or to **Cupide**,
I shal fully ther on) abyde,
Til I haue of ful entent
Fulfilled her comaundement.

For I was I-bode thus — *The Author.*
Of my lady, **Dame Venus.**
Anoon) with humble reu*e*rence
I kam) forth̄ to presence,
Lyke as I comaundyd was,
And sat doun on) the smothe gras — I sit on the grass opposite the pretty Maid,
Thilke part that was contrayre
To the goodly freshe faire,
That was fairer, as thought[e] me,
Than) is hir self, **Dame** beaute:
Of porte as any dowve meke,
Symple of maner, and also eke
She was, shortly for to telle, — [leaf 285, bk.]
Of womanhed[e] Sours and welle,
Trew exaumple of Curtesye.
And of hir ovne gent[e]rye — by her bidding.
She made me to sytte a-doun
To forn) hir, of entencyon)
That I sholde with̄ hir pley.
And I lowly dyde obey,
With̄-out[e] more, to hir biddyng'.
And ther ne was no more tarying',
But in al hast[e] a chekker, — A chessboard is brought,
Passing ryche and ful enter,
Was brought' forth̄, and that anoon),
And the meyny eu*e*rychoon); — and the men.
And pleynly [for] to specyfye,
She chese first for hir p*ar*tye — She took such pieces as she liked;
Suche as hir lyst of the meyne,
As she sholde of duete,
And I the tother ful lowly — I had the rest;
Tooke, to diffende my p*ar*ty.
And tho we set our ordynaun*c*ys
With̄ al maner circum*s*taun*c*ys,
That longe vn-to the pley of ryght',
And our bataylles anoon) ryght' — and we arranged our battalions.
We set hem, as the play requereth̄,
In ordre so as crafte vs lereth̄.
But yif ye lyst to taken hede,
To forn), or I ferther procede,

The Author. I wil descryve the maner
Both of the chesse and the chekker,
Our chess-board and men were By and by clerely expresse
The beaute bothe and rychesse. 6020
For in this worlde, I dar wel seyn,
Wer neuer noon so ryche seyn
Of oo Meyne a-rowe sette,
finer than Launcelot's and Guinevere's, Nat thilke chesse that launcelet 6024
Pleyed on with quene[1] Guenore [1] quene] queme F.
Ne wer nat lyke for neuer a fore;
[leaf 286] Ther wer no chesse to a-covnten al
Of swich matere, in specyal, 6028
Nor half so worthy of renoun;
For in her composicioun
and were made of gold and jewels. Ther was ryght noght but golde and stonys
Chose and piked for the nonys. 6032
In al my lyf I saugh noon lych,
For the preciouse gemmes rych
Were of vertu so entere,
So oriental, and eke so clere, 6036
That I kan nat to ther value
Fully descrive the vertue
But parcel, yif ye lyst to here,
As I kan, I wil yow lere 6040
The maner hool of the Meyne,
And alderfirst, as ye shal se,
The vnkouth craft of the tabler[2] [2] tabler] taller F.
And the poyntes of the cheker. 6044

¶ Here descriveth the auctour[3] the cheker *and* the meyne.

The chess-board was four-square, of adamant. The crafty cheker by mesure [3] descriveth the auctour] the auctur discriyyth A.
Was foure square of figure,
Lusty to syght and avenant 6047
Wrought out of an adamant,
The whiche ston, who loke wel,
Hath in magyk naturel
Ful gret vertu and gret renoun
By kyndly disposicion.
And hys aspect be kynde most 6053

¶ Iste lapis attrahit ferrum durum *et semper* respicit polum septentrionalem que *est* pars inferior celi / Polus enim meridionalis est sursum *et* polus septentrionalis deorsum. ¶ *Philosophus* 2° celi et mundi.

Draweth towarde the north cost,
And Maryners euerychon,
By nelde and vertu of that ston,
Know her cours and her passage
And also eke her loodmanage.
It draweth yren and eke stel,
By which ye may noten ful wel
That love throghe[1] myght of his werkyng
Draweth to him euery thing,
Be yt never so strong nor harde,
Contrarious or frowa[r]de,
And folke constreynyth to his lawe,
To seylle in many perylouse wawe
Amonge the Rokkys ful of stryf
During al a mannys[3] lyf
Her in this worlde, which ys a see
Medled with gret aduersyte.
And of this ston I speke of here
Was y-makyd the cheker,
By crafte ywroght ful smothe and pleyn
Eche other poynt in certeyn.
And of this chekker amerous,
So dyuers and so mervelous,
Of poyntes al the remenaunt
Y-ioyned to the adamaunt
Wern of awmber ryche and fyn,
Pulshed ful clene out of the Myn,
Wonder soot[e] in smellyng,
And rycht myghty in werkyng,
By concours of naturys[4] lawys,
For to drawe to him strawys,
To holde hem that they parte noght:
So fareth love, yif yt be soght,
Who that ys kaught in his seruise
And y-bounde to his emprise,
It is ful harde for woo or peyne
To go fre out of his cheyne,
Yif that he[5] be onys bounde;
At assay the preffe ys founde.
And thus of Awmbir half the poyntes

The Author.

By this Adamant or Loadstone, sailors guide their course.

It attracts iron,

[leaf 286, bk.]

and by it Love makes folk sail among rocks in this world-sea of adversity.

The squares of the Chess-board were rich Amber,

which attracts and retains straws,

like love does its votaries.

¶ *id est* per magnetem diriguntur naves et veniunt ad portum.

[1] throghe] throght F.

¶ *Nota quod* in campo amoris attrahuntur homines non solum fragiles[2] *et* iuuenes imo eciam homines prudentes *et* durissimi.

[2] fragiles] fratiles F, [3] mannys] mans A.

¶ *id est* de minera.

¶ *per quod* denotatur *quod* amor attrahit debiles *et* fortes.

[4] naturys] *om.* A.

[5] he] *om.* F.

The Author.

Wer ful cloos made in the Ioyntes
The jointings of the amber and adamant
And adamaun*t*ys knet y-fere,
[leaf 287]
Wroght' in so sotile manere
That the operacion)
Passed my wyt and my reson);
For noght' devysed was in veyn),
The poyntes squared eke so pleyn)
were not perceptible.
That the Ioynyng was nat sene,
The werkmanshippe was so clene.
And to considren) eu*e*ry thing',
The devys and the makyng',
When) I considred eu*e*ry del,
Yt lyked me ryght' wonder wel:
The Mistery and the privete.
The Fair Maid's Chessmen
And touching also the Meyne
Whiche she had on) hir partye,
I shal declare and specefye,
As I remembre in my thoght':
were of rich stones,
Of ryche stonys they wer wroght'
And I-made ful sotily;
But I merveled ful gretly
That al hir meyne, oon) by oon),
and all had shields on their shoulders,
Wern) y-armed eu*e*rychoon)
With sheldys on) her shuldres square,
And also eke, as I was ware,
carven and painted.
Ymages thervpon) depeynt
With freshe colours no thing' feynt;
Somme in the mater depe grave,
And many stonys that they have,
Which of figures ofte varie,
Be called in the lapidarie,
Some were stones found in Israel,
Stonys in ysrael y-foun*d*e,
Somme square and somme rounde,
Enprinted of ther owne kynde,
For crafte was ther set behinde,
For I trowe that no man)
Swiche seelys grave kan).
[leaf 287, bk.]
For nature, who taketh kepe,
graven by Nature.
Passeth soothly werke-man)-shepe;
For crafte ys subget vn-to kynde,

The Author.

And mannys wyt kañ nat fynde,
By resemblaunce of no figure,
To be egal vn-to Nature.
And swicℏ ymages as I ha tolde,
Newe echoñ and no thing olde,
Ecℏ of hir menñ had in his shelde
Mid enprinted of the felde,
Ordeyned al[le] for batayle
Lycℏ menñ of Armes to assayle.
Arrayed thus menñ myghtꝫ hem senñ,
Except al oonly that the quenñ
Had in sotℏ, as I took hede,
A crowne of golde vponñ hir hede,
And al the tother, in swicℏ wise
As ye[1] to fornñ hañ herd devyse,
Witℏ many [a] wonderful figure
Ordeyned wernñ, y yow ensure.
And I me cast[e] nat to spare
Al the maner to declare
Her in ordre, verreyly,
Of al hir Meyne by and by.

The Maiden's chessmen all had figures on their shields.

But the Queen had a crown of gold on her head.

[1] ye] *om.* F.

¶ Here maketh the auctour a descripcionñ of al hir Meyne and firstꝫ of hir povnys.

Her povnys alℏ, y yow ensure,
I-forged wernñ[2] of oo mesure,
Wroghtꝫ and made by crafte ful clene
Al of Emeraudys grene,
And lycℏ as I vnderstood
The first[e] povne, whicℏ that stood
Onñ hir ryghtꝫ hand, was callyd youthe,
Whicℏ in his sheeld, as yt ys kouthe,
Bare a cressaunt Mone shene,
To declare, thus I mene,
That youthe in his grene age
Varietℏ ofte of corage,
Redy for to chaunge soñe
After the nature of the mone;
But of chaunge the properte
Longetℏ nat, in no degre,

The Maiden's pawns were made of emeralds.

¶ *Primus* pedinus.

[2] wern] was A.

The 1st pawn was Youth,

with a crescent moon on his shield.

¶ *primus* pedinus in bello mulieris ponitur Iuuentus *et portat* in suo scuto lunam nouam que in suo lumine multipliciter variatur. *et* sicut luna in modico tempore multa signa peragrat[3] / Ita Iuuentus pertransit multa pericula antequam perfecerit cursum suum.

[3] peragrat] pargrat A.

[leaf 288]

The Author. Vn-to woman of Nature,
They be so stable and so sure
In ther trouthe to *per*sever,
Women's hearts never change: For ther hertys chaunge never,
Wher they be set, they wil abyde,
They voide chaunge to ben her gyde,
they are not moonlike Ther sect ys no thing lunatyke,
Nor of kynde they be nat lyke
To no monys that be wane,
or vanelike. They turne nat as doth a phane
With vnwar wynde, god forbede
That ther sholde in womanhede
Ben any monyssh tache at al,
But stedfaster than ys a wal
In what thing that they ha to don.
They be nat lyche the hornyd moon
That kan encresse and wanse ageyn,
Swiche a faute was neuer seyn
In woman yet afore thys tyme;
They hate that any newe prime
Wer founden in her kalender,
They are perfect and stable, They be so *per*fyt and enter
And stable in her sykernesse,
That cloude noon of doubilnesse
Eclypse may the clere lyght,
ever shining Nor difface the bemys bryght
Of her trouthe, which wanseth never
[léaf 288, bk.] But in hys fulle lasteth ever,
like the sun. Nat lyke the mone but the son*ne*,
That fadeth with no skyes don*ne*,
Ryght so the bryght*e* bemys glade
Of her trouthe dooth never fade.

¶ *Sed* absit *quod* aliq*ua* variacio foret reperta in sexu muliebri *qui* non *habet* aliq*uam* influenciam variacionis a luna / *per* Antifrasim.

¶ *per contrarium.*

¶ The seconde povne on hir p*ar*tye.

The Maiden's 2nd pawn was Beauty, The secou*n*de povne next arowe
Was callyd, as I koude knowe,
Beaute by name or fayrenesse,
A povne of grete worthynesse;
with a Rose-bud on his shield. And he bare in his sheelde a Rose,
Budded as hyt wolde vnclose,

¶ *Secundus* pedin*us* fuit pulcritudo *que* sig*nificatur per* Rosam que cito marcessit et nascit*ur* inter spinas.

Oonly for to signifie — *The Author.*
That beaute, who that kan̄ espye,
By naturel Inclinacion̄ — Beauty is like a rose,
Lasteth̄ fresh̄ but a seson̄),
No mor' than̄ doth̄ a Rose newe
Which̄ with a storme chaungeth̄ his hewe,
For al his soote levys glade
Ful vnwarly yt wil fade; — and soon fades.
And so, in sooth̄, doth̄ al fairenesse
With̄ sodeyn̄ storme of somme sekenesse,
Both̄ in man̄ and woman̄ bothe,
Wherso they be glad or lothe,
Lat no woman̄ ther-of han pride, — Let no woman be proud of it,
For yt wil no while a-byde
But passe, as dooth a Rose flour,
Al vnwarly with̄ a shour,
For age, or they taken̄ kepe, — for age will pale it.
Lyche a thefe wil vnderkrepe
And appallen̄ the beaute,
From̄ whos stroke they may nat fle;
For ther may no crafte avayle,
Whan̄ that age dooth̄ assayle,
And youthe last but a seson̄ — [leaf 289]
And hath̄ eke this condicion̄: — Youth
Whan̄ he ys goon̄, be wel certeyn̄), — never returns;
He wil never resorte ageyn̄),
Of kynde yt may be noon̄ other;
And beaute, which̄ is youthes brother, — and Beauty, Youth's brother,
Whan̄ youthe ys goon̄, wil nat appere,
For comounly they goon̄ y-fere, — goes with it,
And after **Age** doth̄ defye
Al[le] merours in to prye.
For pleynly youthis herytage,
Who look aryght', ys crokyd age; — and ends in crooked Age.
And of beaute this is the fyne:
Whan̄ he draweth̄ to declyne
With̄ age for to be allyede,
It may of no wyght' be denyede
In noon̄ estate, who taketh̄ hede;
For age taryeth̄ for no mede,

The Author.

Wher so he be nygh or ferre,
Hys tyme sette for to differre,
For no request of kyng nor quen,
Hys manacyng they may nat flen.

¶ The thridde povne.

The Maiden's 3rd pawn was Simplicity,

The thridde povne callyd symplesse,
Which be kynde dooth expresse
Innocence and loulyhede
That sholde be in womanhede,
And humblesse that they sholden have.

with a lamb in his shield,

Therfore in his sheelde was grave
A lambe ful meke and debonayre,
Whiche is a best[e] nat contrayre
No more, in sooth, than woman be,
For oonly of humilyte

as women suffer humbly [leaf 289, bk.]

They suffren al that men wil seyn,
And kan nat speke a worde ageyn;

and silently men's bad words.

Meknes hath so her tonge nayled,
Thogh they with anger be assayled,
They be as Muet as a ston.
A mouthe they han, her tonge ys gon,
For of kyndly providence
They be *pro*fessed to silence.
Ther ys no man that wyl sey nay
That hath hem preved at assay.

¶ Tercius pedi[n]us vocabatur simplicitas que significatur per agnum / et conuenienter per agnum intellegitur illa simplicitas siue ma[n]suetudo[1] que *pro* maiori parte in mulieribus reperitur.

[1] ma[n]suetudo] masuetudē A.

¶ The fourthe povne.

Her 4th pawn was Sweet-Looks,

The fourthe povne ful plesaunt
I-callyd was doulz semblant,

with a rainbow in his shield.

Which had grave, as I behelde,
A reyne bowe amyd hys sheelde,
Of colour rede and watry grene
Shewyng ageyn the sone shene;
And as the philisophre seythe,
To whom men muste yiven feythe,
Yt causeth trees, crope and Rote,
For to smelle wonder soote,

He leads folk to love.

And folke enclyneth by desyre
For to be brent with lovys fire,

¶ Quartus pedinus vocabatur dulcis aspectus qui portauit Iridem[2] in scuto / Nam secundum philosophum / Iris est grata aspectu et reddit arbores super quas cadit odorabiles et mouet desiderium in amatoribus / Item significat pluuiam pietatis que omnia possunt applicari ad mulieres / que cito moventur ad lacrimas pietatis. //

[2] Iridem] Iride A.

The Author.

And yt betokenetħ also reyn).
And even) lychꝫ, I dar wel seyn),
And afferme in soth[e]nesse,
Women) be cause of al swetnesse;
For who hem *serv*etħ eve and morwe,
Hatħ neuer cause for to sorwe.
This knoweth ech man) that ys wis,
How that yt is a paradys
For to abyde in her presence.
They kan) make no resistence
In no thing whichꝫ that is honest;
For ther ys noon) so meke a best,
So humble, in soth, no more suffrable,
And eke they be nat variable
But of Nature hool and pleyn).
And as a Reyn bowe tookneth reyn),
Rygh͛t so the dewe of goodnesse
Descendeth doun) from)[1] her mekenesse,
That, wher yt falle on) crope or roote,
The bawmy dropys be so soote,
They fade never in no gardyn),
And eke her stremys cristallyn)
That fro her chekys stylle doun
Kam) al of deuocioun.
They kan) nat wepe of no Rancour,
For holsom) as the Aprile shour
Fallyng on) the erbes newe,
Rygh͛t so I holde her wepyng trewe,
Devoyde of al Malencolye,
What so men) Ianglen of envye.

Women are the cause of all sweetness.

It is Paradise to be with them.

[leaf 290]

They give out the dew of goodness

[1] from] for A.

and the streams of devotion.

¶ The Fyfthe povne.

The Fyfthe povne, yif ye lyst here,
Y-called was **Port** and **Manere**,
Whichꝫ ys a maner condescence
For to ha gret excellence
In contrevyng, how that oon) may
Excelle another in array,
So that array and port y-fere
Accorde lyke and that Manere,

The Maiden's 5th pawn was Deportment and Manner.

¶ Quint*us* pedin*us* vocabat*ur*[2] in gallico fetitesse que inducit aptitudinem et condescenciam corporis *et* habitus exterioris[3] q*ue* optime per anulum designant*ur* / quia si strictior vel largior quam deceat digito non congruit. /

[2] vocabat*ur*] vocabit*ur* A.

[3] exterioris] exteritores A.

The Author. Both̄ of chere and countenaunce,
Haue a maner Resemblaunce,
Lad and conveyed by prudence,
Speech should agree with its substance. With̄ this that spech̄ and elloquence
Procede lyke to the matere
With̄ ful acordaunce of the chere,
Be yt of Ioye, or of gladnesse,
Outher of sorwe, or hevynesse,
As for the tyme ys most sittyng'.
The Maiden's 5th pawn had a Ring on his shield, And this povne bereth eke a ryng'
Myd of hys sheelde, to signifye
That, yif yt sholde aryght' aplye
[leaf 290, bk.] Vpon̄ A fynger,[1] Iust to sytte,
Nouther to nor fro to flytte,
Yt may nat be to streyt nor large.
Ryght' so of Maner this the charge:
to show that every one should keep within bounds, In eu*e*ry thing to kepe a Mene,
To refuse and voyde clene
Of excesse al̄ surplusage
Aftir doctrine of the sage.
And who considereth eu*e*rydel̄,
Ther is no wyght' kan̄ do so wel̄
To holde A Mene in eu*e*ry thing,
as women always do, As women̄ kan̄ in ther werkyng.
They be so prudent and so wyse,
What eu*e*re thing they shal devyse,
And in what thing they shal procede,
A Mene dooth̄ her brydel lede;
as well in mirth For in Ioye and in solace
Of wit they ha so grete grace.
They be gou*e*rnyd by mesure,
And yif hyt falle of Auenture
as grief. That hevynesse a man̄ assaylle,
Her' counsaylle may so moche avaylle,
Yif hem lyst her witte applye,
They have a remedy for every ill. They kan̄ fynde a remedye
Al sodenly, without[e] more,
Vnto eu*e*ry maner sore.
Her counsayl ys of swych̄ noblesse,
And touchinge also secrenesse

[1] fynger] synger F. singer A.

The Author.

Ther is no wight more prive,
And what ye lyst to ha secre,
Tel yt a woman boldely,
And thow maist truste feythfully
Thow shalt never here yt more,
Thogh at hir herte yt sitte sore,
Lever she had, for any peyne,
Ewene for to breste a-tweyne
Than a counsayll to discure;
Of her mouthe they be so sure,
First and last in euery thing,
And as cloos as ys a rynge.

If you want a secret kept, tell it to a woman.

¶ Cuius contrarium est verum.

[leaf 291]

She'll be as close as a ring.

¶ The Sixte povne.

The syxte povne of grete renoun
I-callyd was by good reson
Substancyally, as in sentence,
Purveyaunce or providence,
To sen aforn what shal falle,
Nat oonly sugre but the galle
Of worldly mutabylyte,
In Ioye and eke aduersyte,
Consydre by discresion
The sodeyn transmutacion
Of al erthely felycite,
Whiche selde a-byt in o degre,
That wel ys him that kan beforn
The chaffe dessever fro the corn.
And for this skylle, of entent,
This povne hath graven A serpent
Myd of his sheelde ful craftyly,
To signefye fynally
That of Nature the serpent,
To eschewen al enchauntement,
Dooth forn hys besy peyne
For to stoppe hys erys tweyne,
By defnesse to make him stronge,
That the soote sugryd songe
Of thenchauntour by hys wyle
For lak of prudence him begyle,

¶ Sextus pedinus est bona sensuum disposicio et bona providencia que per serpentem designatur qui obturat aures suas ne decipiatur ab incantatore / vnam scilicet ex terra, alteram ex cauda / Ita Mulier prudens obturat aures suas ne audiat deceptores /.

The Maiden's 6th pawn was Providence,

or Foresight of worldly change,

and on his shield was a Serpent,

which stops its ears against enchanters' song.

The Author. Whan̄ yt ys late for to stryve.
But ther ys serpent noon̄ alyve,
Wher he wake or ellys slepe,
Provided bet him self to kepe
[leaf 201, bk.] Than̄ ys a woman̄ provident
A foreseeing woman is To kepe hir from̄ enchauntement
Of al deceyt of flaterye.
They kan̄ crafte so wel espye,
And hem preserve by prudence
For to yive noon̄ Audience,
as deaf as a stone But ben̄ as deffe as stok or ston,
What they here, they let yt gon,
For they lyst nat to aduerte
Nor to enprynten in her herte
to sugard words. The sugryd wordys that they here;
Of newe they be nat for to lere,
For to a-voyde and to Refuse,
And with delayes hem excuse,
And longe for to holde on̄ honde
Folkys bothe free and bonde.
Women are wise as serpents, strong as lions. They ben̄ of wisdam̄ Serpentyne
And of force leonyne
To kepe hem fre fro the panter,
And pleynly vn-to her daunger
They al constreyn̄, ther skapeth noon̄.
They be so prudent eue*r*ychon̄,
Myghty to assaylle, strong at dyffence;
And al ys this but providence,
They win, and are not won. For to wy*n*ne and nat be wonne
Of nature the crafte they konne;
And for they be to forne so wis,
Of providence yif hem the pris.

¶ The seveneth povne.

The 7th pawn was Bounty, The seveneth povne, as ye may se,
Was by name callyd boun*te*,
A povne of grete worthynesse,
Of grete renoun̄ and grete noblesse,
with a Panther on his shield. And in his sheelde, yif ye lyst here,
Hath̄ enprented a pantere,

¶ Septim*us* pedin*us* [in] gallico vocabat*ur* boun*te* q*ue* *per* panteram signi*fi*catur cui*us* cutis est multis coloribus distincta *et* odor suauissim*us* *et* ideo omnia animalia ipsam libenter insecuntur / *et* est eciam animal mansuetum *et* ita mulier bona *et* virtuosa odorem suauissi-

Myd of the felde to his socours,
[2]A beste of many folde colours,
Hys brethe swettest of sauour[2]
And most holsom̃ of Odour
And passingly restoratyf;
And he hath a prerogatyf
That al[le] bestys specialy
Desire of kynde hys co*m*panye
And to be in hys p*re*sence.
And semblably, in sentence,
Bouñte, whicħ ys of fredam welle,
Al[le][3] vertues dooth excelle,
And ys preferred of renou*n*
In eue*ry* maner Regioñ:
Gretly in erthe magnefied,
And in the hevene stellefyed
Amongys goddys celestial
As the vertu most Royal.
And thys vertu specialy
Ys apropred naturely
Of Iuste reson̄ to womanhede
Oonly for ther goodlyhede.
For fredam, bou*n*te, and largesse,
Worship, honour, and kyndenesse,
Norture, and al curtesye
Ben so nygħ of hir allye
That fro the welle of her goodnesse
Springeth̄ out all[4] gentylesse.
They be Merours of al bounte,
So large of giftes and so fre;
Who[5] axeth̄ hem, they sey nat nay,
Her fredam maketh̄ no delay,
They yive, but they wil nat take,
Her kynde ys pleynly to forsake,
Al[le] giftes to Refuse;
Al be som*m*e folkys hem accuse
And apeche and seyn̄ exprese:
They be wolfes[6] of gredynese,
And ther with al more capcyus
Than̄ is the Mawe of Tycyus,

mum emittit *per* bonam famam [1] *et* sic de alijs *proprietatibus* //

[1] famam] fomam F. A.

[2]—[2] *om.* A.

[3] Al[le] of A.

[4] all] of F.

[5] who] whom F. A.

[6] wolfes] swolfe F. A.

The Author.

The Panther's breath is so sweet [leaf 292]

that it attracts all beasts.

So Bounty

is held by the Gods as the most heavenly virtue,

and is given to women,

from whom all gentleness springs, and all generosity;

they give, and will not take;

tho' some folk say they're wolves, in greediness.

The Author.
[leaf 292, bk.]

More Rauenous in takyng
And of desire more fretyng
Than Tantalus, whiche ys in helle
And may never ete his felle,
The hunger fret on him so sore.

Some folk do say that women are greedy and grasping,

Yet somme folke seyn that wel more
Ys the hunger more vnstaunchable,
More gredy, and in-saturable
Of wommen, for to Acroche and take,
Ther leveth noght byhynde her rake;
Their Etike abydeth no respyte,
So fretyng ys her appetyte
That watir noon stauncheth the fire
Whiche that brenneth in her[1] desire.
Thus somme folkis of malys,

but fools do love to blame women.

I mene folys that be nat wys,
Delyten hem wommen to blame;
To seyn hem harme *and* to diffame:
This al her lust, bothe eve and morwe.

May God cut their tongues short!

I prey god yive hem evel sorwe
And short her tongys with myschaunce,
Whiche ys y-whet with fals plesaunce
For to a-peche her Innocence,
Which kan nat stonden at diffence
But kepe hem Muet and sey ryght noght,
Devoyde of malys in her thoght.

Women never bear malice.

Who so ever that hem dere
They ne kan no malys bere.
They be so good euery-choon
That I dar seye ther is neuere oon
But she ys good or ellys wolde
At the lest[e] so be-holde,

The Indian panther has not more colours on him than Women have virtues.

That the panter in hys kynde,
Which that is yfounde in ynde,
Hath on hys bak nat mo colours
Than Women han of vertu flours,

[leaf 293]

For of prudence and wyt also,
What euer thing that hem lyst do,
With-out[e] any long soiour
They kan fynde a colour

[1] her] hys A.

By short avys hem self to excuse, *The Author.*
For the whicħ lat no man Muse
Of Malys nor of cursydnesse
Hem to apeche of doublenesse.

¶ The viij. povne.

The viij povne for prowesse
Was I-callyd higħ noblesse,
Passyng of grete Auctorite,
Vpon whos shelde men myght[e] se
The myghty figure Imperial,
I mene the foule most Royal
Whicħ hath fethres grey and donne
And perceth eke the shene sonne,
Golde tressyd withħ his bemys bryght,
Whan he is most fervent of lyght,
Soring higħ vp in the ayre,
Whan the wynde is smothe and faire.
This Royal foule, most of renoun,
Whicħ hathħ in swicħ subieccion
Foulys al and ys her kyng,
And evene lyke, in many a thing,
Who hathħ such noblesse and renoun
By kyndely inclinacion
In vertu for to floure and shyne
As nature femynyne,
Or who is of so grete value
To flen so higħ in al vertue,
As is a woman, who lyst se!
For the grete humilyte
Of a woman, this no drede,
The seconde persone of the godhede
Took flesshħ and blood and be-kam man.
Now as me semeth truly than
Men sholde worshepe[2] hem and preyse,
Her honour eke exalt and reyse,
Oonly for the sake of oon,
By whos exaumple they echoon
Han the wynges of al pride
In ther flight y-leyde asyde.

¶ Octauus pedinus in bello mulieris vocabatur nobilitas que tria / includit / primo anime excellencia / que est vera nobilitas / 2o / generis potencia 3o / quedam excellencia apparatus / hec omnia[1] optime designantur per Aquilam que aspicit solem. id est racionem et abicit pullos // qui hoc nequiunt facere / Item in arduis nidificat. id est in magnis et honestis actibus.

The Maiden's 8th pawn was Nobleness,
with an Eagle on his shield,
gilt with the sun's rays,
soaring high.
And as this bird is King,
so woman
is highest in all virtues.
For, in her, Christ became man;
[leaf 293, bk.]
and men should praise and honour her.

[1] omnia] omnia omnia F. A.
[2] worshepe] worsheped F.

The Author.

Women are meek, and simple in dress;

They be nat pompous nor elate,
But humble and meke in eche estate,
They love noon excesse of array,
Al swyche cost they[1] caste away.
For they kan, as in substaunce,
In lytel thing ha suffisaunce,
They ben atyred with humblesse,
Ther Porte ys founded on meekenesse,

[1] they] the F.

they hate high horns.

They dedely haten highe crestys
And to be hornyd lych as bestys,
With lytel they kan holde hem payed,
And which of hem gooth best arrayed,

They never envy better-dresst women;

Another haueth noon envye;
For al pompe and surquedye
Wommen naturely eschewe,
And from her hert[e] they remewe
To bern hem high: for of Nature
Ther is no meker creature
Nor loulyer of countenaunce,
And also of her dalyaunce

they never use double meanings,

They be so verray innocent
That doublenesse in ther entent
Ther groveth noon: for mouth and hert
Ben al oon, who kan aduerte.

or change.

They varie neuer for word and thoght,
At a prefe discorde noght;
This her vse in al[le] londys,

I appeal to their husbands.

Recorde I take of her husbondys,

[leaf 294]

That knowe best experience
Of her mekenesse and pacience.

¶ The quene or the fers.

Now I've described all the Maiden's pawns.

Touchyng hir povnes, by and by
Ye ha conceyved, how that y
Haue declared in substaunce
The maner and the ordynaunce
Of ther stondyng, and ther with all
Rehersed eke in special
Her power gret and ther renouns
And hooly ther condicions.

The Author.

And now I cast[e] to procede,
How hir fers, as I took hede,
Stood arrayed in the place,
By hir name callyd grace,
Wroght out of a ryche stoon),
Most in value of echoon).
In this worlde, I dar expresse,
Ther was noon) of swich rychesse,
For this Royal stoon) famous
Was a Ruby vertuous,
Which hath by kynde the dignite
Of stonys and the souereynte,
Most of vertu and most of pris,
As clerkes knowe that be wys.
And this quene, as I was ware,
I saugh vpon) hir breste she bare
Of golde y-wrought a ballaunce,
To signefyen) in substaunce
That she oghte by mesure
In euery maner auenture
Voyde al fauour outterly
And wey[e] thingys ryghtfully.
And me semeth, out of drede,
That Iustely vn-to womanhede
Grace ys apropryd kyndely;
For ne wer grace fynally,
Seruise in love wer but in weyn)
And oppressed by fals disdeyn).
And sith the tyme that Genivs,
That hooly prest of Dame Venus,
Was doun fro the hevene sent
For to cursen) of entent
And hys pover to pronovnce
And Rygorously to denovnce
Hys curse vpon) the folkys all
Which that in the sentence fall
From)[2] his lawes for to varie,
I mene folke that be contrarie
To serve love with al her cure,
Lych as hem techeth nature,

The Maiden's Queen was Grace.

She was made of a Ruby,

and had, on her breast, a Balance

to show that

she'd weigh all things fairly.

And surely Grace belongs [leaf 294, bk.] naturally to women.

For, since Genius came from heaven

to cure all folk

who won't serve Love,

¶ *Nota quod gracia habet magnam efficaciam in amore et importat quandam condescenciam in gestu et loquela et in motibus et ideo—satis conuenienter—per*[1] *equilibram designatur eo quod omnia faciat cum modo et mensura.* //

[1] *per*] *om.* A.

[2] From] fron F.

The Author. He cursed hem with book and belle,
And after, as ye haue herd telle,
and then made the air smoky with his torch, Anoon as he his torche hath queynt,
The smoky air with curse ymeynt
Ran so fer in lengthe and brede
That sodenly, or they took hede,
so that women had to sneeze, Women kaught [it] in her nose,
The whiche broght hem in a pose,
That, for drede of infeccion,
They had abhomynacion
Of the curse and the sentence,
Lyst yt engendred pestilence;
they vowd They made avowe with al her hert
That it sholde hem nat astert,[1]
Bothe in high and lowe degre,
they'd give up disdain, But daunger sholde exiled be,
Vnmercy[2] also and dysdeyn;
and not refuse men who askt them. And how they wil no more *with*-seyn
Folkys that goodly hem requere,
So Grace is theirs. By whiche exau*m*ple ye may lere
[leaf 295] That grace, mercy, and pyte
Longen to femynyte,
They can't hate a man for loving them. For yt is not reson nor skylle
To hate a man for his good wille.
And grace eke, for his worthynesse,
Resembleth by lykelynesse
Vnto the Rubye Vertuous,
Which is a stoon Most plenteuous
Of vertu, yif I shal nat tarye,
Preferred in the lapydarye,
With grace and hap a man to avaunce.
The Queen's balaunce and scales show And touching also the balaunce
Set in the quenys brest to forn
With the skalys evene born,
Declareth clerely to our syght
that women weigh mercy against cruelty. That wommen sholde of verray ryght
Peysen mercy and pyte
Ageyn Daunger and cruelte,
Nat execute ther Rygour
But of grace don fauour

[1] hem nat astert] nat them starte A.

[2] Vnmercy] yn mercy A.

The Author.

To cherysh̄ folke that hem serve,
Nat of daunger don̄ hem sterve,
Lest **Genivs** efte ageyn̄
Curse hem newe for her dysdeyne.
But I hope they wyl provyde
Teschewe curse on euery syde,
And, lyst they fall[en] in sentence,
Make no more no resistence.

Women show men mercy, lest Genius should curse them.

¶ The two knyghtys on hir partye.

Next I saugh̄ hir knyghtys tweyne,
By craft y-wroght' ful souereyne,
Made of Saphirs oriental,
Of chere and look ful Marcial,
And bothe to myn̄ inspeccion̄
Ful knyghtly of proporsion̄,
Of cher and port ful of pride.
And the knyght' on̄ hir ryghte syde
Bare in his shelde an vnycourne,
Which̄ in his forhed had an[1] horne
Passing sharp and perilouse,
Whech̄ is a beste Surquedous,
Spook of in many straunge londe.
And the knyght' on̄ hir lefte[2] honde
Bare an hare vpon̄ his shelde,
A beste swyfte in pleyn̄ and felde,
Of hys Nature fugytyfe,
With-out a reste or any stryfe,
By whiche bestys, who taketh̄ hede,
Is vnderstond[e] shame[3] and drede
Which̄ to wo*mm*en apartene,
In honeste to kepe hem clene.
For but shame were her guyde,
Chastite wer sette a-syde,
They wer won*n*e with̄out stryfe,
But drede hem made fugytife,
Lyghter to take than an hare,
But shame and drede doth̄ hem spare
That they lyghtly wil nat be wo*nn*e;
But her cours ys ofte ro*nn*e

The Maiden's two Knights were made of Sapphire.

¶ Duo milites in bello amoris ex *parte* mulieris fuerunt / Pudor et timor / nam ista duo defendunt mulierem ne decipiatur *et* vituperetur // Verecu[n]dia *per* vnicornum optime designatur *quia* illud animal habitat in solitudine *et* deserto / timor eciam secundus miles *per* leporem significatur *quia est* animal timidissimum *et* velocissime fugit pari forma mulier bona et honesta timere *semper* (tumere) [debet] *et* fugere *et* habere oculos apertos tam de die quam de nocte ad custodiam castitatis. //

[leaf 295, bk.]

The Queen's Knight had a unicorn on his shield;

[1] an] a A.

the King's Knight a hare.

[2] lefte] ryght F. A.

These typify women's sense of shame and timidity.

[3] vnderstond[e] shame] vnderstood I hame A.

Shame keeps them chaste.

The Author. To be pursuyd in her flyght':
Thus somme folkys ageyn ryght'
Iangle of hem of yre and mood,
Which kan neuer speke hem good. 6716

¶ The two Rokys on hir partye.

The Maiden's 2 Rooks or Castles were of citrine topaz,

Hyr Rokys, at eche corner oon,
Wer makyd of a ryche stoon,
Of a Thopas wonder fyne,
Which of colour ys citryne,
A stoon of grete worthynesse,
Lyke as clerkys bere wytnesse
And expressen in her bokys.

¶ Duo Roci in bello amoris ex parte mulieris fuerunt Doulz Regarde and Bialacoil / primus per Caladrium designatur quia totus albus / certificat de morte et vitam egrotantis / Secundus Bialacoil multum proprie designatur per sirenam quia suo cantu dulcissimo suoque aspectu grato nautas allicit et attrahit inexpertes ita vt ob dulcedinem dormiant et finaliter deuorentur / Applica ad propositum.

and were named Welcome and Sweet-Looks.

And the namys of thise Rokys:
Bialocoil and **Doulz Regarde,**
As I loked thiderwarde,
They wer callyd so of ryght',
Whos names ben of ful gret myght' 6728
To maat a man, or he be war.
And they vpon her sheldes bare:

[leaf 296]

One had a Mermaid on his shield;

The toon, lyke as I koude se,
A Meremayden of the se, 6732
Whos songe ys most souereyne
To bryng[e] folkys in-to a treyne,
It is so ful of armonye,
For the soote melodye 6736
Bryngeth folkys in gret sklaunder;

the other a Lark,

The tother roke had a calaundre
Vpon his shelde him self to assure,
A bridde of merveylous nature, 6740

which can foretell a man's death by flying away from him.

The whiche kan, as clerkys seye,
Shewe a man yif he shal deye;
Yif he withdrawe and tourne away,
Of deth ther ys no more delay, 6744
And yif he look vpon hys face,
Of lyf he shal haue lenger space.
Ryght so, in sooth, doth Doulz Regarde:
Whan a woman hath no rewarde 6748
With her eyen of pite
Vpon hir servant for to se,

Ther ys vnto hys maladye ¶ Nota. *The Author.*
But deth with-out[e] remedye.
And as syrenes with her song — As Syrens
Make a man) to saylle a-wrong,
Tyl he be drovnyd and y-slawe — drown men,
With ouer-tournyng of somme wawe :
So bialacoil or fair semblavnt — so Welcome and Sweet-Looks
For a seson) ful plesavnt
In womanhede falsely feyned
Hath ful many man) constreyned — delude men
In the se of doublenesse,
Y-plonged in ful gret distresse, — [leaf 296, bk.]
That he neuer was socouryd, — and ruin them.
Karibdys hath him so devourid
That ther myght' helpe him no lech.
Thus lyst somme folke wommen) apech, — Some men
I mene swich as hem delyte
To put on) wommen) al the wite[1] — blame women wrongly.
Hem to diffame wrongfully.
In sooth, they synne ful gretly
That wommen) put in suche trespace.
I prey, god yive hem sory grace, — May God requite them!
Al tho that be bolde to seyn)
That women) ar nat hool nor pleyn).

[1] wite] white F.

¶ The two Awfyns on hir syde.

And of Awfyns eke also — The Maiden's two Bishops were made of the gem Heliotrope,
On) hir syde she had two,
Wrought' of a ston) of grete fame,
Eliotropia was the name,
A ston) of passing grete rychesse,
The lapydary bereth witnesse,
Which yiveth a man) hap and grace
To be welkome in euery place,
And also, yif yt be credible, — which renders a man invisible.
Maketh a man) Invisible.
And on) her sheldys thyse awfynes
Bare emprynted for her sygnes :
The toon) a dowve[2] humble and meke, — One had a dove on his shield.
And the tother grave had eke,

[2] dowve] dowbe A.

¶ Duo alfini fuerunt Fraunchise and pite *prima significatur per columbam quia* felle caret

The Author.

Lych̄ as I report[e] kan̄,
In her shelde a pellican̄,
By the dowve[1] first to expresse
The loulyhede and the meknesse
That women̄ han̄ of her nature,
The whiche, for noon̄ auenture,
Kan̄ nat gruchche, for noon̄ offence.
They be so ful of pacience,
And as a dowve[2] they ha no galle,
Whos mekenes dooth̄ neuer apalle,
Thogh̄ men̄ wolde day be day
Her humblesse put at assay.
For yif that[3] men̄ hem preve wel,
They be as trewe as any stel
Her worshipe to kepe and save,
Whos herte harder ys to grave,
Touching her honour, than̄ ys glas.
They be so pleyn̄ in eu*e*ry cas,
Al be that clerkys bere witnesse
That glas ys ful of brotelnesse,
And also, as they specefye,
Redy[4] to breke but nat to plye
Nor to bowe on̄ nouther syde,
Yt wil the hamer not abyde.
Men̄ kan̄ nat maken yt plicable
Nor forge yt to be Malliable.
But surely wom*m*en̄ fare nat so,
For they be redy to and to
Tobeye as wex, and[5] kan̄ nat let
To eu*e*ry prynt that men̄ lyst set,
And to receyve al figures,
Thise sely tendre creatures,
For stryfe of kynde they ne kan̄,
And also, lyche a pellican̄,
Her herte blood they wolde spende
Rather than̄ they sholde offende
Her husbondes wrathe or greve.
Who that lyst may thys beleve,
For I dar sweren̄ yt on̄ a booke.
Ye woot wel, how Alceste tooke

The other Bishop had a Pelican on his shield.

The Dove typifies the meekness of women,

[leaf 297]

who are true as steel,

and not like glass—

ready to break, not bend—

but obedient, yielding like wax.

And like the Pelican, they'll shed their blood sooner than offend their husbands.

et nullum ledit / pari forma mulieres *non* habent fel *scilicet* amaritudinem *etc.* Secunda designatur *per* pellicanum / *quia* pullos quos ¶ occidunt ex indignacione reviuificat ex pietate illis naturaliter attributa.

[1] dowve] dowbe A.

[2] dowve] dowbe A.

[3] that] than A.

[4] Redy] Rede F. A.

[5] and] an A.

Mekely her deth̄ hir lorde to save,
And ches to goon vn-to hir grave
Wilfully, without[e] stryve,
For to save hir lordys lyfe,
Which̄ ys Merour and patronesse,
To yive example of stedfastenesse
To women̄ throgh̄ hir noble fame,
That wyfes al[le] do the same;
And so they wolde, yt ys no nay,
Yif they were put at assay.

The Author.
[leaf 297, bk.]

As Alcestis gave her life to save her lord,

so would all women do.

¶ Of the kyng̃ on hir partye.

Hir kyng which̄ in myddes stood
In value was worthe mychel good,
Y-forgyd by ful gret avys
Of A diamaunt of grete prys,
For never in book I herde expresse
Of noon̄ that was of swych̄ gretnesse,
Nor by kynde of swych̄ entaylle;
And ordeyned for batayle
He sate vpon̄ a large stede,
Which̄ was wroght̃, as I took hede,
Out of a wondir dyuers stoon̄,
That was called albeston̄,
Ryght̃ mervelous, as I behelde.
And thys kyng had in hys shelde
A turtyl grave craftyly,
To signefye that fynaly,
With̄-out[e] Mutabilyte,
That in Femynynyte
Trouthe sholde lasten̄ euere
In her hert and nat dysseuere,
Wherso that they slepe or wake.
And as a turtil from̄ hir make
Departeth by no maner weye
In-to the tyme that he deye,
And after pleynly he be dede,
Far wel al Ioy and lustyhede,
Fare wel myrthe and al solace,[2]
For solytary in euery place

The Maiden's King was made of a diamond.

He rode a big steed of Asbestos,

and had on his shield a Turtle,

showing that women's love is everlasting.

¶ Rex vero in bello amoris ex parte mulieris per turturem intelligitur que si semel[1] comparem amiserit semper alio carebit [et] in deserto / habitat solivaga. Sic Mulieres post mortem viri semper depost solitarie viuunt pro dolore / sed voluntas illarum pro tunc est libera / Idem Rex proprie vocabatur voluntas / et inde vbi vult se / conuertit / sicut Rex in isto ludo trahit ad omnem partem / Pari forma voluntas mulieris est quasi girovaga ad omnem partem hinc inde se transferendo et nunquam in eodem statu permanendo.

[1] semel] fel F. A.

[2] al solace] also lace A.

The Author.
[leaf 298]

The turtul playneth euer in woo
That hir make ys thus agoo,
And lyst nat for his peynes kene
To resten in weyes grene,
Nor on trees but bareyn
For the constrèynt of hir peyn:

When women are left by their husbands, they sorrow, and dress in black.

Thus women[1] for verrey dool,
Whan they allone be left sool,
They kan nat do but wepe and pleyn,
Swich sorwe dooth her hertys streyn.
Whan her husbondes be dep*ar*ted,
With wo they be throgh-out y-darted,
That for to stynte her mone
Ther is no thing but deth allone,
For they wil deye and nat abyde.
Ther grete sorwe they kan nat hyde,
Her ioy, her myrthe goth to wrake;
They kan nat clothe hem but in blak,
Al other colours, in certeyn,
They han hem in so gret dysdeyn:
Rede and white, blyw and grene;
Of entent they be so clene,
They hate al chaungys that be nywe.

They are as stedfast as a diamond, which goat's blood alone can break.

Ther ys no turtul halfe so trewe
As they may iustely make avaunt,
For stydfast as a dyamaunt,
That breketh nat but with gootys blood,
Rygh*t* so be they bothe trewe and good
And stedfast founde in ther estate,

They wail till men court them again.

And kan abyde desolate
Solytarye in gret distresse,
In morenyng, and in heuynesse,
Ful many day [they] wepe and wayle,
Tyl that men of newe assayle
Her tendernesse, and begynne
By som*m*e engyne hem to wy*n*ne,
By grete avys and purveaunce
And by longe contynywaunce
Of se*r*uise for hir trouthe.
This causeth women to ha routhe,

[1] Thus women] Thus for women F.

And to take a man to grace, [leaf 298, bk.]
Rather than deth hys herte arrace, 6908 *The Author.*
Of pite and of tendernesse
For to rewe on hys dystresse;
Of prudence they take hede
That no man be for hem dede. 6912
Thogh [t]he[y] harde as dyamaunt,
Mercy maketh hem plyaunt
For pyte, who that kan aduerte,
Renneth[1] sone in gentyl herte: [1] Renneth] ronneth A. 6916
Water that droppeth euer in oon
Myneth ful depe in-to A stoon),
And castel ys ther non so stronge,
The sege ther-at may be so longe 6920
That at the last yt wil be wonne;
Ne ther ys noon so large a tonne
That men may wyth a Fauset smal
Devoyden out his lycour al; 6924
Nor woman noon so sted[e]fast
That, whan mowrenyng tyme is[2] past, [2] is] y F.
She may of mercy and pite
Save and kepe hir honeste, 6928
And forsake hir clothes blake,
And chesen hir a nyw[e] make.

Rather than see men die, widows marry them.

(As Chaucer says), 'Pity runs soon in gentle heart.'

A little tap will drain a tun.

And the sted-fastest widow will choose a fresh husband.

¶ Her aftir the auctour hath descryved the Meny on hir syde, he declareth and maketh a descripcion of hys ovne Meyny.

The first[e] povne to specefye, ¶ Primus pedinus in bello amoris ex parte viri fuit ociositas que preparat iter ad vitam voluptuosam / super omnia / vnde Ouidius / Ocia si tollas periere / cupidinis[3] arcus / Ociositas ergo per arborem siccam[4] carentem floribus et frondibus significatur et sibi proprissime adaptatur[5] //
Whiche that stood on my partye
To make my game stronge and good,
In ordre on the lefte hond stood,
The name of whom to expresse,
Was y-callyd ydelnesse;
In whos shelde men myghte se
Ful depe y-grave a drye tre
Without[e] lefe, fruyt, or flours,
Lych as yt hadde be wyth shours 6940
Be made naked and bareyn,
To signyfien in certeyn

[3] cupidinis] cupidis A.
[4] siccam] siccum F. A.
[5] adaptatur] adoptatur F. A.

My first pawn,

on my left,

was Idleness.

On his shield was a barren tree.

[leaf 299]

The Author.

This barren tree showd that Idleness bares a man,

and kindles the fires of lust in him.

That ydelnesse, to declare,
In vertu maketh a man ful bare,
And bryngeth in al maner spices
Of vnthryfte and [of] al[le] vyces
And of voluptuous desires,
And yt kyndeleth eke the fyres
Of Venus bronde by fals delyte,
A man to folowe hys appetyte
Thorgh the arwes of Cupide,
To set al reson fer asyde.

¶ The secounde povne.

My 2nd pawn was Sight.

On his shield was a big Key,

showing that Sight opens the gate to all vices.

The secounde povne of gret[e] myght
In ordre next was callyd syght,
Which in his shelde, shortely to y-sey,
Bare y-grave a large key,
To specefy erly and late:
That, as a key vndooth a yate,
Right so the sight, who kan se,
To vices al[le] yiveth entre
Throgh hys wyket as porter,
And ys the hertys messager;
And of tresour and Rychesse,
Of golde and siluer, in sothenesse,
Of semelynesse, and of beaute,
And of al wordly vanyte:
The eye, by fals collusion,
Ys Rote and chefe occasion.

¶ *Secundus* pedinus in bello amoris ex *parte* viri vocatur in gallico Regars / qui *pro* claue intelligitur. et merito *quia* sicut per clauem aperitur introitus domus ita *per* visum introitus *et* porta amoris aperitur / visus enim *primo* presentat cordi delectabilia que sunt in muliere //

¶ The thridde povne.

My 3rd pawn was Sweet-Thoughts.

[leaf 299, bk.]

On his shield was a big Tiger.

The thrid[e] povne made and wroght
I-called was suetnesse of thoght
And in the Frensh Doulz penser,
Which at the hert[e] sytte ful ner,
Makyng many fair beheste;
And in hys shelde he bare a beste,
A Tigre, which that ys so rage
And a best[e] most savage,
Swyftes[t] to renne for his pray.
Whan his fovnes be lad away,

¶ *Tercius* pedinus in bello amoris ex *parte* viri vocabatur in gallico / Doulz penser qui *per* Tigridem *significatur quod est animal* diuersis coloribus *et* maculis maculatum / Item velocissime mouetur.

¶ Et ita mens et cogitatus *hominis* specialiter amatoris / iuxta illud / Ouidij velocissime mouetur /

¶ O deus in quantis animus vexatur amantis / Item[1] speculo decipitur / sic mens revoluens pulcritudinem[2] quasi in speculo decipitur.

[1] Item] Ita A. [2] pulcritudinem] pulcritudine A.

The Author.

He ys deceyved by merours
Which the hountys for socours
Caste in the way[e] for a treyne;
And lyke, yif I shal nat feyne,
Ther ys in this worlde rygnt noght
Half so swyfte as ys a thoght,
Which selde in oon abydeth stable
But folweth thinges[1] delytable,
Swifter also of passage
More than any Tigre rage;
Now thought ys here, and in A while
It ys hens a thousande Myle;
Ther may on thoght be noon areste:
Now in the West, now in the Este,
And where so euer him lyst to be;
Ther ys no maner thyng so fre,
Nor no thing doth so gret disport
To lovers, nor so grete counfort.
For thought[2] a thousande tyme a day
Ys where he loveth, who seyth nay?
And ne wer thoght, lovers echon
Sholde sterue and that anon.
Thoght ys her shelde and her dyffence,
And thoght hath most excellence,
Bothe at eve and eke at morwe,
To save lovers from al sorwe,
For the Eye of thynkyng
Fleeth with-out[e] more lettyng
With swyfter wynges and more ryght
Than dooth any foule of flyght.
For euery hour, wher so she be,
He wyl his lady oonys se,
Be she fer or be she nere;
Of look and Eye he is so clere
Ther may be made noon obstacle,
But, lyke [a] thyng wroght by Myracle,
Thoght fleeth throgh wallys *and* throgh tours,
He spareth nouther wynde nor shours,
That [ever] wil goon and vysyte
Wher as he doth most delyte.

[1] thinges] thynge A.
[2] thought] though A.

Nothing is so swift as Thought,

or so free.

Without it, lovers would die.

It saves them from sorrow,

[leaf 300]

and enables a man to see his Lady hourly,

thru walls and towers.

The Author. Thought wol be holde[1] in no prison,
Nouther in castel nor doungon;
Thought kan report[e] the figure,
The shappe eke, and the purtreyture,
The maner, and the countenaunce,
The goodly chere, the dalyaunce
Of his ovne lady dere,
Be she fer or be she nere;
Thought hath so moche suffysavnce.
But merours of fals plesavnce
Make him stynten ofte sythe,
Let him that he go nat swythe
Throgh deceyt of apparence,
Which doth to love gret offence,
Deceyved oonly by wenynge
And by fraude of supposynge.
Whan myshap guyeth so his Rother
To take oo thing for another,
Than as a Tigre he ys repeyred
And of his pray eke disespeyred.

[1] be holde] beholde F. behelde A.

Thought pictures the face and look of a man's lady-love.

But mirrors of false pleasure

deceive him.

¶ The fourthe povne.

My 4th pawn was Delectation.

Next by the povne of thinkyng,
So counfortable in al[le] thing,
Ther stood a povne of gret renoun
Callyd delectacion.

[*From leaf* 300, *back, to leaf* 305, *back, are blank pages, probably for the remainder of this poem. Leaf* 306 *begins thus:*—
How a Louer prayseth Hys Lady.]

[*Title in the Table on leaf* 2, *back*:—
"The booke of þe Autoure how he plaid at þe Chesse and was mated of a Feerse."]

GLOSSARIAL INDEX.

A

abasshen, v. be abashed, 3968; p.p. abashed, 5698.
abhomynacion, s. abhorrence, 6644.
abood, s. delay, hesitation, 3303.
abrayde, v. awake, start up, 489.
absent, v. withdraw, 2574.
abyt, 3 ps. sing. remains, 6386; abydeth, 6489.
abyte, s. dress, 1403.
accordable, adj. going together, 2305.
accorde, s. agreement, 2259, 2368.
accordyng, p. ps. agreeing, 2368.
acorde, s. agreement, 2156.
acorded, p.p. granted, 2336.
acovnten, v. count, 6027.
acroche, v. encroach, 6487.
adamant, s. loadstone, adamant, 6048.
aduerte, v. pay attention to, 1257, 6413, 6580, 6915.
aduertence, s. attention, thought, 5890.
advys, s. opinion, 1855.
aferris, adv. from far, 419.
affeccioun, s. wish, inclination, 600, 4837.
affray, s. dread, 3012.
ageynwarde, adv. in opposite direction, backwards, 650; on the other hand, 1266, 1517.
algate, adv. under all circumstances, 3995.
allay, s. admixture, 1331.
allye, s. family, relation, 2280, 2525, 3163.
a-lowe, adv. in a lower part, 4186.
alygiavnce, s. allegiance, 3288.
amende, v. help, 2911; improve, 3172; p.p. 328.
amendement, s. cure, recovery, 5192.
amenuse, v. diminish, 4437.
among, adv. euer amonge: always, 797, 1172, 2241, 3319; somwhile amonge: sometimes, 1125.
angle, s. angle, 5788.
angwissh, s. angry disposition, 2583.
angwysshous, adj. distressed, 901.
annoy, s. trouble, 2370.
apalle, v. fade, 6798.
apayed, p.p. satisfied, 513.
apayre, v. grow worse, 2745.
apeche, v. impeach, 6475, 6501, 6522.
apert, adj. manifest, 4523.
apparayle, s. ornament, 156, 349, 1411.
appetit, *appetyt*, *appetyte*, s. desire, 779, 802, 1236; taste, liking, 4834, 5060; pl. fancies, 5618.
apropred, *apropryd*, pp. attributed, 6458, 6619.
arest, s. delay, 2111, 4777; abode, 4355; deliberation, 3746.
armoure, *armure*, s. armour, 1180, 1186, 1192.
a-rowe, *arowe*, adv. in a row, 4070, 6023, 6203.
arrace, v. pluck out, 6908.
aspect, s. —— of the adamant: aspect, direction, 6053.
assaut, s. attack, 4373.
assay, s. trial, attempt, 4736, 6092, 6800.
assaye, v. try, 1337, 4754.
astert, v. escape, 6648.
a-swovne, adv. in a swoon, 3849.
atemperaunce, s. mildness, 184; temperance, 1188.
atempere, *attempre*, adj. mild, 130, 932.
attamen, v. to make tame, 2460.
attendaunce, s. attendance, 5013.
attones, adv. at once, 3114.
atwene, prep. between, 783.
auctorised, p.p. recognized, renowned, 2386.
aureate, adj. golden, 1312.
avaler, v. come down, fall, 4191.
avaunte, v. boast, 3156.
avayl, s. profit, 4223, 4405.

avenant, adj. graceful, comely, 1719, 6047.
aventure, s. story, 46; chance, 2492; fortune, luck, 2227; peril, 5509.
a-vowtrie, s. adultery, 1611.
avoyde, v. remove, 2863.
avys, s. consideration, opinion, 205, 2078.
avysed, p.p. advised, deliberate, 1864.
awarde, v. make out, decide, 5082.
a-wayte, v. wait, 2495.
awfyns, s. pl. bishops in the game at chess, 6775.
awmonere, s. female almoner, 1364.

b

bandon, s. disposal, 5080.
bareyn, adj. barren, 6871, 6941.
barge, s. small ship, 944.
bay, s. stonding at a ——: standing at bay, 3702.
behestys, s. pl. promises, 2077.
bekome, v. suit, 1401.
beldyng, s. building, residence, 4814.
bere, v. have, show, 728.
be-seyn, p.p. *wel be-seyn:* well provided, 5390.
bet, 3 pt. sing. fluttered, flapped, 2104.
bet, adv. better, 829.
blyve, adv. quickly, soon, 409, 1281.
bokel, s. clasp, 3123.
bonde, adj. unfree, 6420.
bonde, s. obligation, promise, 2355.
bontevous, adj. bounteous, 4555.
boolys, s. pl. bulls, 3551, 3573.
borde, s. table, 1899, 1915.
bote, s. remedy, 3441, 4130.
brotelnesse, s. fragility, brittleness, 6808.
budded, p.p. in the form of a bud, 6208.
byddyng, s. order, 2266, 2350, 2601.
bysye, v. refl. take pains, 33.
by-thynke, v. refl. imagine, 3515.

c

calaundre, s. [O.F. calandre] calandra, a species of lark, 6738.
capryne, adj. resembling a goat, 3376.
case, s. par case: by chance, 4457.
cast, v. hold fast, be determined, 628; cast, 666; conjecture, 1209.
ceriously, adv. minutely, one by one, 1604, 5442.
certes, *certys*, adv. certainly, 579, 603.
chamburere, s. maidservant, 2268.
chapelet, s. circlet for the head, chaplet, 1573.
charge, s. money, 1497; meaning, nature, 6338.
chastise, v. correct, 4245.
chaunce, s. luck, 2226; chance, 2231.
chesen, v. choose, 165, 645.
clerkes, s. pl. writers, authors, 551, 1342.
cleppyd, p.p. called, 3360.
clode, s. cloud, 3262.
cloos, adj. secret, 4524.
cloos, *close*, s. cell, 89; enclosure, 2614, 3009, 4256.
collateral, adj. adventitious, 31.
collusion, s. deceit, fraud, 6967.
comfortable, adj. wholesome, 4425.
commonly, adv. generally, 104.
compas, s. circle, 1574, 2732; contrivance, 3773.
compassed, p.p. contrived, 362; brought about, 4362.
concerne, v. interest, 2342.
conceyved, p.p. heard, 2249.
concourse, s. course, orbit, 280, 4618.
condescence, s. aptitudo et condescencia corporis, 6317.
confeccioun, s. mixture of drugs, 3401.
confedred, p.p. conjoined, 5248, 5533.
confortatyf, adj. wholesome, strengthening, 4391.
confounde, v. destroy, 472.
congele, v. congeal, 4188.
constreynyth, 3 pr. sing. compels, binds, 6065; *constreyned*, p.p. led, misled, 6760.
contagious, adj. infectious, harmful, 1943, 3922, 4743.
contek, s. contest, 2580.
contemplatyfe, adj. inviting to contemplation, 4502.
conterplete, v. oppose, 4631.
contrarie, *contrayre*, v. oppose, 261; contradict, 4507.
contrariouste, s. adversity, 4346.
contrarye, *contrayre*, adj. obstinate, 6260; different, 5412; contrary, 5482, 5932; opposite, 5983.

corage, s. heart, spirit, mind, 985, 6166; courage, 907.
corbed, p.p. bent, crooked, 1347.
corumpable, adj. corruptible, 1085, 1151.
cost, s. manner, way, condition, 4543, 4649; region, 5557, 6054.
cote, s. gown, 1556.
couched, p.p. placed, laid, 52.
covenable, adj. proper, suitable, 809.
covenably, adv. suitably, 5432.
covent, s. convent, conventual body, 3450, 3683; assembly, 2542.
covert, adj. secret, 4032, 4524.
covertly, adv. secretly, 4023.
craft, s. occupation, 2999; skill, art, 1661, 1668, 5838, 6043.
crafty, adj. skilful, 2296, 2854, 5883; skilfully worked, 6045.
crawmped, unnaturally compressed, 3653.
cressaunt, adj. increasing, 6163.
crestyd, p.p. having a crest, 3621.
cristalyne, adj. like crystal, 5718.
crope and rote: the whole plant, 136, 6281; *nouther crop nor rote:* nothing at all, 2743; *on crope or roote:* anywhere, 6303.
croppis, s. pl. summits, tops, 2732.
cure, s. diligence, care, 33, 549.
curious, adj. wonderfully made, 5120, 5303.
cursydnesse, s. wickedness, shrewishness, 6521.
curteys, adj. courteous, 2114, 3465.
cynetys, s. pl. [O.F. chienettes], swans, 1241.
cytolys, s. pl. [O.F. citoles], small dulcimer, 5583.
cytryne, adj. citron-coloured, 3853.

d

dalyaunce, s. conversation, 2232, 6576, 7024.
daunger, s. disposal, bondage, 6424.
davnce, v. —— *on hir ryng:* follow her command, 3255.
daunte, v. tame, subdue, 5365.
debat, s. war, strife, 1083.
debate, v. quarrel, 4993.
decert, s. reward, 2199.
deceyvable, adj. deceitful, 4045.
dees, s. pl. dice, 2404.
delys, s. delight, 2547.
demeyne, s. possession, 2017.
demonstracion, s. outside appearance, 3927.
demurely, adv. cautiously, 5850.
departen, v. divide, 5392; p.p. divided, 1774, 3874.
despite, s. spite, hatred, 2868.
destane, s. destiny, 4759.
dever, s. duty, 1431.
devis, s. judgment, opinion, 977, 1095, 1959, 2090.
devoyde, short for *devoyded*, p.p. devoid, not possessing, 5031, 6313, 6504.
devoyden out, v. draw out, empty out, 6924.
devyde, v. describe, explain, 2723; divide, 5392.
deynous, adj. fierce, scornful, 1502, 1919.
discomfyture, s. grief, 1066.
disconfyture, s. defeat, 4898.
discordaunce, s. discord, 4741.
disespeyred, p.p. put out of hope, 7038.
disgesely, adv. strangely, in a quaint manner, 3645.
dispense, s. (distribution of) money, 3339.
dispeyred, p.p. bereaved, without hope, 1318.
disposen, dyspose, v. make disposed, 1509; restore, 5738.
disposicion, s. general disposition of character, 3508.
dispreyse, v. blame, disapprove, 819.
distemprid, p.p. furious, 3404.
disuse, s. cessation of practice, 5913.
dolerouse, adj., O.F. douloureux, 3612.
donne, adj. dark, 6200, 6529.
doo, s. doe, 3727.
dool, s., O.F. doel, 3997, 4040.
doom, s. judgment, 1963, 1988.
double, adj. double-sexed, 3888.
doublenesse, s. duplicity, 3477; state of being double-sexed, 3880.
doucetes, s. pl. sweet-sounding pipes, 5590.
doute, s. fear, 2763.
drawen, v. go, move, 3050; turn, 3337; come, 5845; *drow*, 3 pl. pt. moved, 5788.
drede, s. doubt, 695, 1203.
dredful, adj. timid, 3728; dangerous, 4041.

dresse, v. direct, 694.
dyvers, adj. extraordinary, singular, 5338, 5574, 6850; *dyuers of chaungyng:* changeable, 5352.

e

ease, s. delight, 4541.
eban tre, s. ebon tree, 2789.
ebbys, s. pl. low tides, 4617.
effeccion, s. realisation of an intention, 4621.
embrowde, p.p. adorned, 3756.
empeyred, p.p. made worse, 1317.
emprise, empryse, s. enterprise, 3586, 4126, 4225; determination, 5430.
emprynte, enprynten, v. fix, imprint, 1183, 6414.
enbataylled, p.p. embattled, 2655.
enbrace, v. behold, 3630, 3838.
enchace, v. chase away, 1304.
enclyne, v. obey, 259; give way, 1526; bow, 2875.
encombre, v. encumber, 1784, 2415, 3614.
encrese, s. profit, advantage, 470, 500.
endure, v. last, remain, 168, 1190, 1484.
endyte, v. write, relate, 1038, 1757.
enforcen, v. endeavour, 146.
engendrure, s. *membres of* ——: organs of generation, 1300, 1446.
engyn, s. contrivance, 2341, 3169.
engynovs, adj. cunning, artful, 3429.
enlacyd, p.p. entangled, ensnared, 3123.
enprented, enprinted, p.p. imprinted, 6127, 6140, 6438.
entœylle, s. shape, 350, 1801, 4269.
entaylled, p.p. carved, 2656.
entencion, s. intent, 843.
entendement, s. reason, 757.
entent, s. mind, 5, 365, 679, 1789; opinion, 2069, 2094, 2149; intention, 18, 442, 502; intent, 617, 830; will, 2149, 2192; of entent: of intention, 1812; general meaning, 651, 1598.
ententive, ententyf, adj. attentive, 199; anxious, 577.
erecte, adj. uplifted, raised, 394.
ermyn, s. ermine, 2836.
escape, v. get out of, escape, 3517.
eschewe, eschiwe, v. avoid, 504, 714, 856, 883.
estate, s. rank, class, profession, 1907, 1929, 2149; state, 2942; pl. condition, 1692; estates, 1890.
estrys, s. pl. interior, locality, 5627, 5758.
etike, s. [O.F. etique], impatience, 6489.
ewre, s. fatal ewre: misfortune, 1445; good ewre: good luck, 2880.
ewrous, adj. successful, 1084, 5190, 5308.
exaumple, s. model, 324.
except, adj. expert, 1659; prep. except, 6144.
exemplarie, s. example, 360.
expert, adj. expert, 5835.
exprese, adv. expressly, plainly, 6475.

f

prime face: the first glance, 27, 3905, 3950. 3366
facounde, adj. eloquent, 1657.
fadeth, 3 ps. sing. becomes dark, 6200.
fage, s. bragging, swindle, 2801, 3811.
faile, s. *withoute faile:* sans faille, 95, 155.
falle, p.p. advanced, 343.
fals, adj. unlawful, 4306.
falsly, adv. unjustly, wrongfully, 4298.
falwe, adj. fallow, yellowish, 5199.
fantasye, s. opinion, 2068, 2126, 5706; fancy, imagination, 4747, 5036.
farsed, p.p. crammed, filled, 3359.
fatal, adj. bringing death, fatal, 1248, 1270.
fauset, s. faucet, 6923.
faute, s. fault, 6188.
fawchon, s. O.F. falchon, 1802.
faylle, s. doubt, 1022. 2830
fees, s. pl. estates, cities, 3038.
felle, adj. very dangerous, 3435, 3717, 4131.
felle, s. fill, 6482.
fere, s. mate, 5206.
ferforth, adv. far, 837; *so* ——: to such a degree, 5885.
fers, s. queen at chess, 9, 6596.
fers, adj. fierce, 2761.

fersly, adv. fiercely, 3579.
fet, p.p. brought, 5305.
feyne, v. pretend, 178.
fille, s. fil, enough to satisfy want or desire, 63.
fix, p.p. used as an adv., steadily, 2900.
flees, s. fleece, 3528, 3544, 4607.
flesshlyhede, s. sensual pleasure, 5058.
floure, v. flourish, 6541.
floutys, s. pl. [O.F. fleutez], flutes, 5592.
flytte, v. move, flit, 6336; p.p. *flytted*, removed, 2988, 5396.
fon, s. pl. enemies, 1195.
foreyn, adj. [O.F. forain] unessential, 703; superficial, 734; illegitimate, 1650; *sekenessys foreyn:* diseases acquired from without, 5177; sometimes used in opposition to ideal, abstract, 5860.
forderked, p.p. darkened, 736.
forfete, s. wrong, 4701.
forour, s. fur, 2835.
fors, s. *they gaf no* ——: they did not care, it was nothing to them, 3218.
fortune, s. *of* ——: by chance, 5551.
for-yetylnesse, s. forgetfulness, 5914.
fosterynge, s. nourishment, 1639.
fonned, p.p. infatuated, enchanted, 3658.
fovnes, s. pl. fawns, 6978.
fraunchyse, s. privilege, 2984.
fray, v. terrify, frighten, 3716.
fre, adj. generous, liberal, 2675, 4555.
freel, adj. frail, 3253.
frendelyhede, s. kindness, 2884.
fressh, adj. fresh, fine-looking, 432, 621, 812.
fret, p.p. set, adorned, 141, 1400, 3756; 3 pt. sing. gnawed, 6483.
fretyng, p. ps. devouring, greedy, 6480, 6490.
frosty, adj. hoary, 1438.
frowarde, adj. disagreeable, 4966; ungracious, 4988.
fugytyfe, adj. fugitive, timid, 6699, 6708.
fulle, s. fulness, 6198.
fulsomnesse, s. copiousness, excess, 128.
fynally, adv. in conclusion, 663, 776, 894, 1099.
fythels, s. pl. fiddles, 5579.

g

gentilesse, s. noble kindness, 482.
genterye, s. kindness, magnanimity, 5992.
gery, adj. changeable, 1519, 3512.
geterns, s. pl. [O.F. ghisternes], kind of guitar, 5581.
geyn, s. chance, advantage, 3518.
geyn path: convenient path, direct path, 2725.
gomme, s. gum, 5156.
goodly, adj. kind, 486; adv. kindly, 501.
goodlyhede, s. kindness, 6460.
goodyest, adj. sup. most excellent, 2358.
gouernaunce, s. providence, 1187; demeanour, manner of action, 1602, 3150, 5362.
gouernaylle, s. steering, 3661.
grace, s. pleasure, 2594; favour, 6781; *of* ——: may it please you, 470.
graciouse, adj. agreeable, 94, 154, 176, 975.
grene, adj. young, 6165.
greuaunce, s. complaint, 2923.
grounde, v. refl. to base one's opinion upon, 4684.
gryffon, s. griffin, 3653.
guerdon, s. reward, 506, 593.
gyle, s. guile, treachery, 3895, 3976.
gyn, gynne, s. contrivance, 49, 1917.
gynnyng, s. beginning, 651, 675, 3353.

h

haboundaunt, adj. abundant, 1315.
habounde, v. abound, 1324; adj. abundant, 367, 5100.
hap, s. chance, luck, 2231, 2960, 6781.
hardy, adj. bold, 1518, 3543.
haunteth, 3 pr. sing. dwells, 2579.
hawnte, s. abode, 3891.
hawteyn, adj. proud, 5287.
hest, s. promise, 4537.
hewe, s. colour, 98, 138, 150, 234.
hewed, p.p. coloured, 115.
hidouse, adj. turbulent, dreadful, 957.
highte, pt. sing. was named, 1881.

holde, s. enclosed place, 4148, 5642.
homager, s. one who renders homage, 4864.
honeste, s. *of honeste*, for honour's sake, 1175.
honourable, adj. meritorious, 591.
hore, adj. hoar, hoary, 950, 1307.
host, s. host, 4715.
hostage, s. residence, abode, 4489.
hostel, s. inn, 4715.
hosterye, s. hostel, 4720.
hyndryng, s. blame, harm, 23; damage, trouble, 4221.

i

ilke, adj. same, 73, 931, 1229, 1709; *thilke:* that, 855.
importable, adj. insufferable, 3356.

j

janglen, v. chatter, 5382.
joynt, s. *out of* ——: wrong, out of joint, 1107, 2939, 3016.
joyntes, s. pl. jointings, 6094.
joynyng, s. joining, 6101.

k

kachchen, v. get, have, 5828.
karf, 3 pt. sing. cut, 3994.
karol, s. a dance accompanied with singing, 5245.
kepe, s. heed, notice, 6225.
kerchef, s. [O.F. couvrechef], a head-dress, 1575.
knet, p.p., see *knyt*.
knowlychynge, s. intellectual power, 689.
knowyng, s. understanding, 1157.
knyt, p.p. joined, knit together, 2035, 2289, 4169.
konnyng, kunnynge, s. knowledge, skill, 318, 355, 410, 981.
konyngly, adv. skilfully, 2398.
kore, s. core, 3929.
kynde, s. nature, 254, 462, 860; natural bent or disposition, 103, 144, 165, 712, 1251, 2306; kind, species, 302, 390; quality, 86, 5447; *of* ——: naturally, 304.
kynde, adj. kind, 1648.
kyndely, adj. natural, 121, 1465, 6052; constitutional, 5177; natural, 5265.
kyndenesse, s. kindness, 1654.
kynrede, s. kindred, family, 1033, 1352.
kyrtel, s. kirtle, 2826.

l

lace, s. snare, entanglement, 3517.
lake, s. a kind of white linen, 3941.
lake, v. blame, dispraise, 5229; p.p. blamed, 5672.
lappe, s. edge of a garment, 4633.
large, adj. liberal, bounteous, 1498, 2675; large, 2721; *large conscience:* wide conscience, 3496.
largesse, s. abundance, 4357.
lasse, adj. comp. smaller, less, 4930.
laxatyf, s. laxative, 3439.
lefte, p.p. left, 2703; 3 pt. sing. remained, 899.
lesse, adj. minor, 552.
lesson, s. description, account, 1535.
let, v. oppose, 6817.
let, s. let, hindrance, delay, 5875.
lettyng, s. hindrance, 7006.
leve, adj. pleased, 1063.
leve, v. rely, 2219.
leve, s. permission, 4731; leave, 4774.
levyng, v. s. opinion, belief, 2216.
lignes, s. pl. offspring, young, 169.
lokkys, s. pl. locks of hair, 1307.
longeth, 3 pr. sing. belongs, 6170.
loodmanage, s. pilotage, 6058.
loos, s. praise, 4810.
lothe, adj. loath, 1063, 2254.
lothe, v. loathe, detest, 85.
loulyhede, s. Lat. mansuetudo, mildness, 6255.
loulynesse, s. gentleness, gentle breeding, 4558.
lownesse, s. lowliness, 1501.
lowte, v. bow, 5280.
lucre, s. lucre, gain, 1335.
lunatyke, adj. affected by the moon, lunatic, 6177.
lure, v. allure, 5377.
lust, s. desire, 67, 4965; delight, satisfaction, 2603; lust, 3189, 3351.
lustes, s. pl. wishes, 2275; lusts, pleasures, 3357.
lustely, adv. pleasantly, 275, 2397.
lusty, adj. pleasant, 101, 126, 159, 180, 433, 920; joyous, happy, 93; adv. pleasantly, 115.
lustynesse, s. sensual pleasure, 3203.

lych, adv. alike, 100.
lyge, adj. *lyge man:* vassal, 2352.
lyppart, s. leopard, 3494.

m

maat, adj. checkmate, 10.
maate, v. checkmate, 5922, 5924.
maistresse, s. mistress, 255.
make, s. wife, 165.
malliable, adj. capable of being shaped by beating, 6814.
man, s. servant, 3291.
manace, v. threaten, 371, 3365.
maner, s. kind, 173.
marchandyse, s. the trade of merchants', 1690.
massife, adj. thick, 2730.
matynge, s. becoming checkmate, 46.
maugre, prep. in spite of, 375, 1484.
mawe, s. maw, stomach, 6478.
mayde, mayden, s. maid, 151, 2357, 2597.
mede, s. reward, gift, 4348, 4874; payment, 6248.
medil, s. waist, 1566.
mene, s. means, 4086; middle way, 4172, 4194, 4680, 6339, 6345; tendency to keep the middle way, 6350.
mene, adj. middle, 4667.
menye, s. company, 5795.
menyver, s. miniver, 2836.
mereles, s. a game, nine men's morris, 2404.
merlyon, s. merlin, 4322.
mervelous, adj. strange, marvellous, 3372, 3380, 4466.
messagere, s. messenger, 1672.
mesure, s. plan, 58; moderation, 134.
mete, adj. able, fit, 2197.
metre, s. metrical work in opposition to prose, 25.
meyne, s. company, 2663; *meyny, meny, meyne*, set of chess-men, 6002, 6005, 6023.
mone, s. complaint, 900.
mood, s. anger, 6715.
mortal, adj. fatal, death-bringing, destructible, 3134, 3406, 3418.
morwenynge, s. morning, 458.
motles, s. plur. coloured spots, 117.
muse, v. wonder at, 1373, 2893.
myddys, adv. in the midst of, 5197.
myn, s. mine, 6080.
myneth, 3 pr. sing. makes a hole, 6918.
mynstralcye, s. music, 5569.
mys, adj. wrong, amiss, 40.
mysaventure, s. misadventure, mishap, 4153, 4238.
myswrought, p.p. done wrong, 2930.

n

name, s. reputation, 5832.
natyvite, s. birth, 1454, 1609.
nonys, for the —— [O.E. for ðām ânes]: for the nonce, for the occasion, 3113, 6032.
norture, s. recreation, 988; nourishment, 1630; good manners, 6463.
notys, s. pl. tunes, 3672, 5575; notes of a song, 5205.
noyous, adj. troublesome, 3959.

o

obeysaunce, s. *vnder hir obeysaunce:* under obedience to her, 1485.
observaunces, s. pl. observations, attention, 197; ceremonies, 5039.
odible, adj. noxious, 715.
of, prep. on account of, for, 4113, 4114.
operation, s. effect, 4013.
or, conj. ere, 28, 361.
ordayned, p.p. prepared, 6141; supplied, 6150.
ordeyn, v. provide, 2295; v. refl. prepare one's self, 5956; *ordeyned*, p.p. arranged, ordered, 5028; provided, 3509?.
ordynaunce, s. arrangement, 6590.
orient, adj. eastern, of a superior kind, 5745. oriental C036
outerly, adv. entirely, 2885.
ouersprad, p.p. covered, 109.
ovmbre, s. the umber bird [Scopus umbrella], 1242.

p

pappes, s. pl. breast, teats, 1643.
papphe, v. paint, 1368.
parage, s. rank, kindred, 3130.
parcel, s. part, 562, 6039.
pardurable, adj. everlasting, 570, 730.
passage, s. way, 616.

passyng, adv. extremely, 1097, 1216, 1411, 1538.
passynge, adj. passing, 681; great, 1687; excellent, 6525.
passyngly, adv. extremely, greatly, 264, 1302, 1352.
pensyfhede, s. melancholy, 2584.
percynge, *persyng*, adj. piercing, 216, 221, 5386.
pere, s. peer, equal, 2592.
peregalle, adj. fully, equal, 16, 1738.
pereles, s. pearls, 2848.
pereles, adj. peerless, 3686.
perfyt, *perfyte*, adj. perfect, 578, 750, 754, 2808; exceedingly good, 4367.
perse, adj. of Persian dye, light blue, 1730, 4019, 5746.
persing, adj. piercing, 5386; v. pierce, 5440.
perturbaunce, s. trouble, 5326.
pertynent, adj. that which is necessary, belonging, 2292, 5157, 5449.
pervers, adj. bad, 642.
pes, s. peace, 786, 1492, 1884.
peyse, s. pondus, 1666.
phane, s. vane, 6180.
physike, s. physic, 5157.
pite, s., O.F. pité, 836, 6749.
pithe, s. pith, 740; value, excellence, 4882.
platly, adv. plainly, simply, 1480, 1862.
play, s. music, 1762.
play, v. refl. divert or amuse oneself, 5237.
plente, s. fulness, 5574.
plesaunce, s. pleasure, 189; pleasure, profit, 713; pleasing behaviour, 2809.
pley, v. play, 5012; p. pres. 5200.
plicable, adj. bending, pliant, 6813.
plyaunt, adj. pliant, 6914.
plye, v. bend, 6810.
plyte, s. condition, 3668.
pokokes, s. peacocks, 1427.
pompose, adj. pompous, 3070.
port, s. bearing, mien, 5406.
porter, s. female porter, 2671.
porteresse, s. female porter, 2615.
portreyture, s. set of drawings, 357.
pose, s. [O.E. geposu], cold in the head, 6642.
povne, s. pawn, 6160, 6203, 6206; plur. 6155, 6587.
povste, s. power, 1685.
poynt, s. house of a chess-board, 6074; plur. 6044, 6093, 6100.
practyke, s. practice, 5568.
prerogatyf, s. prerogative, advantage, 6444.
presever, v. remain, 4441.
presse, v. step forward, 5129.
prevites, s. pl. secrecy, 4880.
prevy, adj. covered, 740.
prikken, v. incite, 92.
pris, s. prize, 5908.
privete, s. secret art, 6107.
professed, p.p. used as an adj., bound by oath or vows, having publicly joined a profession, a religious order, etc., 2694, 3450, 3683, 6270.
profoundly, adv. deeply, earnestly, 628.
profre, s. offer, 2308, 2311.
properte, s. quality, inclination, 6169.
proude, adj., O.F. fier et orgueilleux, 3679, 3714.
provyde, v. refl. protect oneself, 3556.
prowe, s. profit, 2945, 3734.
prowesse, s. prowess, valour, 1516, 3566, 4475.
pulshed, p.p. polished, 2851, 5766, 6080.
pyment, s. wine with a mixture of spice or honey, 3398.
pyn, s. pin, 2952.

q

queynt, p.p. put out, 6637.
quiete, s., O.F. qviete, 2198.
quyt, p.p. acquitted, rewarded, 2354.

r

rage, s. passion, 2364, 2460, 3289, 4274; adj. furious, 3662, 4133, 4222, 4363, 6975, 6988.
rake, s. throat, 6488.
ramage, adj. wild, 2858.
rammysh, adj. like a ram, 3378.
rancour, s. malice, 1955.
rape, s. haste, 1664.
raskayl, s. vulgar herd, 2590.
rathe, adv. before, 5043.
rauenous, adj. greedy, 6479.

ravisshed, p.p. enjoyed, 5094.
raylle, v. provide, adorn, 2561.
rebukyng, s. disgrace, 580.
rede, s. advice, 869, 2055, 2627.
refuit, s. help, hope of safety, 2381.
regalye, s. authority, 3068.
reioysshe, v. make rejoice, 103; enjoy, 1939; v. refl. feel glad, 189.
rekkeles, adj. careless, reckless, 1953, 3732, 4111.
relente, v. melt, 4179.
religion, s. religious order, 2844, 3248; laws of a religious order, 2696.
remenaunt, s. rest, 6077.
repair, s. walk, journey, 952.
repente, v. refl. repent, 4470.
repeyred, p.p. kept back, 7037.
reserved, p.p. observed, kept, 1100.
resorte, v. return, 6234.
respite, v. delay, 517; s. delay, 5967, 6489.
restoratyf, adj. restorative, 6443.
restreyn, v. hold, embrace, 3846; restrain, 5643.
retentyf, s. memory, 3735.
revel, v. be active as a minstrel, 2396.
rewe, v. have pity, 6910.
reyne, s. rein, 2263.
reyne-bowe, *reyn-bowe*, s. rainbow, 6276, 6300.
roke, s. rook or castle at chess, 6738; plur. 6717, 6724.
roo, s. roe, 3728.
roof, 3 pt. sing. stabbed, 3980.
rote, s. *by rote:* by heart, 2393.
rother, s. rudder, oar, 7035.
route, s. rout, company, number, 1426, 3226, 5233, 5279, 5526.
routhe, s. a pity, a sad thing, 3107, 3987; compassion, mercy, 6905.
rowne, v. whisper, 4583.
rowe, s. *a-rowe:* in a row, 6023.
ryff, adj. plain, openly known, 1287, 1879.
ryghtful, adj. righteous, 851.
ryhtwisnesse, s. justice, 836, 1198.
rywle, s. rule, 3136.

S

salt, adj. salt, 1458.
sanatyf, adj. healing, wholesome, 5150, 5185.
sapience, s. wisdom, 1044.
savage, adj. savage, 2857, 3680, 3694.
sawtre, s. psaltery, a kind of harp, 3635.
scarsete, s. scarcity, 1314.
sclaunder, s. disgrace, scandal, 6737.
scole, s. school, discipline, 3208.
scripture, s. literary work, 34, 45; inscription, 5694.
se, s. seat, 1297.
secre, adj. covered, secret, 732, 1675.
seelys, s. pl. seals, 6130.
sely, adj. good, kind, 6820.
semelynesse, s. gracefulness, comeliness, 321.
sene, adj. visible, 332, 4017.
sengle, adj. without company, forsaken, 3225.
sensityf, s. [O.F. li sens], perception through the senses, 733. *a.* 747, 698
sentence, s. meaning, 35, 473; judgment, 1962; sentence, decree, 6645; general meaning, 79, 403, 515, etc.
sere, v. to become dry, wither, 2736.
serpentyne, adj. resembling a serpent, 4038.
servage, s. servitude, 1795.
set, p.p. determined, 2251; fallen, placed, 3201, 6175.
shap, *shappe*, s. figure, 4975, 5821.
shapen, v.; *shapeth him*, 3 ps. sing. intends; *shoop*, 3 pt. sing. provided, worked, 5873.
shene, adj. bright, 107.
shent, p.p. scolded, punished, 807, 5960.
shewyng, p. ps. appearing, 6278.
shroude, v. clothe, cover, 353.
skorneth, 3 ps. sing. deludes, 3394.
skye, s. cloud, 1007; pl. 6200.
skylle, s. a reasonable thing, 765; reason, 2994.
sleyght, s. contrivance, sleight, 1917, 2758; plur. devices, 3277.
slough, 3 pt. sing. destroyed, 148.
slouthe, s. sloth, 461, 472.
slyper, adj. light, unscrupulous, 3295.
smotry, adj., O.F. laide, dirty, 3791.
socour, s. relief, help, 3851.
solace, s. amusement, diversion, 2386, 2516, 2859.

solace, v. indulge in diversion or pleasure, 3537.
soleyn, adj. solitary, uncouth, 1504.
sondry, adj. various, 98, 109, 116, 534, 707.
sool, adj. alone, 2703.
sore, adv. sorely, 6483.
sothfastnesse, s. truth, 69, 181.
sotil, *sotyle*, adj., O.F. soubtible, 710; cunning, 1917; very fine, 1150; excellent, 1393.
sotyltee, s. cunning, 3567; plur. subtilty, skill, 1700; difficult questions, 2429.
space, s. space of time, 291, 5050.
spede, v. make prosperous, 1154; *sped*, p.p. sped, 4135.
spere, s. sphere, 270, 276.
spere, s. spear, 1196.
spices, s. pl. species, 6945.
spoote, s. defect, 332.
spouse, s. husband, 153.
stampes, s. pl. [O.F. estampiez], a kind of dance, 5573.
stellefyed, p.p. received into heaven and there glorified, 6454.
sterre, s. star, 118.
sterred, p.p. covered with stars, 114.
sterry, adj. starry, 5116.
sterve, v. die, 6676.
stille, v. drop, 6307.
stoor, s. store, possession, 3199, 3259.
streyn, v. press, vex extremely, 6876.
streyt, adj. tight, 6337.
stryf, *stryve*, s. strife, doubt, 697; struggle, 768; hesitation, 6831.
stynte, v. shut, stop, 1954, 6879, 7029.
subjet, adj. subordinate, 6133.
substaunce, s. *in substaunce:* an expletive phrase with no distinct meaning, 645, 688, 894.
suasion, s. persuasion, 1994.
subiecciouu, s. governance, 5281.
subtil, adj. skilful, ingenious, 49.
suffysaunce, s. contentment, 190.
surcote, s. upper coat, 1392.
surplusage, s. the rest, 4768; surplus, 6341.
surquedous, adj. proud, over-confident, 5287, 6694.
surquedye, s. arrogance, presumption, 2581, 6570.
surquidrie, s. over-confidence, 2452.
sustene, v. endure, 3570.
swarte, adj., O.F. obscure, 3791.
swerèn, v. affirm by oath, 6827.
swin, s. pl. pigs, 3428.
swythe, adv. quickly, 5812.
syght, s. expression, condition, 396.
sykernesse, s. steadfastness, confidence, 6193.
sythe, s. *ofte sythe:* oftentimes, 768, 2314, 3320; *many sythe:* oftentimes, 772, 3211.
sywe, v. follow, 503, 660, 1426; attain, 586; step forward, 1387; *suede*, 3 pl. pt. followed, 5536.

t

tabler, s. chess-board, 6043.
tables, s. pl. the game of "tables," 2404.
tache, s. defect, 6183; *tachchis*, pl. manners, 3798.
taketh, 3 ps. sing. puts on, 155.
talent, s. inclination.
tamyd, p.p. ventured, undertaken, 5636.
tapite, v. cover, 2766.
tarage, s. flavour, 3812, 3931; natural disposition, 3943.
taraged, p.p. disposed, 3378.
tarye, v. delay, 4467.
tempred, p.p. tempered, 1808.
temprure, *temperrure*, s. quality of a tempered metal, 1191, 5477.
tene, s. grief, trouble, 4084, 4351, 5204, 5328, 5803; hate, 4314.
throwe, s. short space of time, 2455, 2673.
thrust, s. thirst, 68.
to, prep. before, in presence of, 220.
tonne, s. cask, 50.
touche, v. *touchinge:* quant à, 251, 315, 347, 407, 1464, 1539, 2091, 2278, 2974, 2982, 3301.
touns, s. pl. musical notes, 5211.
trace, s. trace, steps, 2107, 2206.
travayle, s. labour, 610.
treble, adv. threefold, 3648.
tresourere, s. a female treasurer, 1363.
trespace, s. *put in trespace:* accuse, 6771.
treyne, s. trap, 6734; pl. 3599; delay, 6981.

trewe, s. compliance, 639; fidelity, 5576.
triacle, s. remedy, especially against poison, 3414.
trouble, adj. troubly, not clear, 3887.
trumpes, s. pl. [O.F. trompez], trumpets, 5589.
trumpetes, s. pl. small trumpets, 5589.
tusshes, s. pl. tusks, 3699.
twynne, v. depart, 3492.

v

variaunt, adj. varying, 1551.
varie, v. deviate, 6631.
vayllable, adj. valuable, 948.
vegetatyve, adj. quickening; *vertu vegetatyve:* virtus vegetativa, 2747.
venemyth, 3 ps. sing. poisons, 3391.
venym, s. poison, 3651.
venymous, adj. poisonous, 3405.
ver, s. spring, 187.
verray, adj. very, real, 80, 112, 182.
vertu, s. gift, faculty, 687, 692, 698, 716, 721, 767, etc.; quickening power, 920; magic influence, property, 1741, 1769, 6035, 6038.
vesture, s. clothing, 347, 1144.
vileyn, adj. rude, base, 1508.
vileyns, adj. villainous, 3800.
vncouth, adj. strange, 1987, 2391, 2751, 4880; uncommon, striking, 4519, 5339.
vnhap, s. misfortune, 5494.
vnknet, p.p. untied, 3202.
vnleful, adj. unlawful, 3189.
vnnethe, adv. scarcely, 1327; almost, 1334, 3132; *vnnethis*, adv. scarcely, 2148.
vnthryfte, s. folly, 6946.
vntweyne, adv. in twain, 1774.
vntwynen, v. unwind, 1252.
vnwar, adj. unexpectedly changing, 6181.
vnwarly, adv. unexpectedly, 4077, 5355.
unwist, adj. without being known, 5355.
vnwrie, v. unveil, 18.
voyde, v. avoid, 6340, 6615; p.p. removed, 1208.
vpcast, p.p. uplifted, 399.

w

walkne, s. sky, 1007.
walywe, s. value, 2812.
wanse, v. decrease, 6187; 3 ps. sing., 6197.
war, adj. aware, 804, 2241.
wardeyn, s. guardian, 2604.
warrys, s. pl. knots, 5428.
wavering, p. ps. to be undetermined, irresolute, 2901.
wede, s. garment, 1934.
wende, pt. plur. supposed, 3777.
wene, s. doubt, 1319.
wer, were, s. doubt, 51, 326, 1263, etc.
were, v. defend, 1195.
werkyng, werching, s. working, acting, 1640, 1705, 3169; pl. modes of working, operations, 620; deeds, works, 1467.
werre, wer, s. war, 1083, 1492, 1936.
wete, v. know, 5792.
wexe, v. become, 5506; 1 sg. pt. became, 5697.
wherbles, s. pl. warbles, 200, 1249, 5211.
whilom, adv. once, 3685.
whily, adj. wily, artful, 2758.
white, s. blame, reproach, 6768.
wilde, adj. *wilde fire:* violent fire, 3802.
wilful, adj. unreasonable, obstinate, 463, 3254.
wilfully, adv. voluntarily, 6831.
willed, p.p. willing, 3158.
wonder, adv. extremely, 813.
wont, adj. accustomed, 3023; usual, 3140.
worshippe, s. reputation, 3333, 3342.
wrak, s. wreck, destruction, 5426.
wrake, s. vengeance, persecution, 1451.
wrechchidnesse, s. misery, 4752.
wreke, v. avenge, 369.
wrynkled, p.p., O.F. tissu, mazy, 3607.
wylfulnesse, s. wilfulness, 2244; thoughtlessness, 3316.
wympled, p.p. wearing a wimple, 2837.
wynne, v. get, gain, 739.

y

y-blent, p.p. made blind, 3659.
y-darted, p.p. pierced, 6878.

ydropyke, adj. unsatiable, 67.
yfostred, p.p. nourished, brought up, 1633.
ylyche, adv. equally, 1381.
y-meynt, meynt, p.p. mixed, mingled, 982, 3368.
ynde, adj. azure-coloured, 1400, 4019.
ynly, adv. extremely, 265, etc.
y-piked, p.p. selected, chosen, 5422.
ypocras, s. a kind of cordial, 3398.
yssed, pt. sing. went out, 3553.
y-schent, p.p. destroyed, ruined, 3758.
y-tempred, p.p. mixed, 3403, 5514.
y-whet, p.p. made sharp, 6500.

LIST OF PROPER NAMES.

Absalon, 3689.
Achilles, 1883.
Adonydes, 3685, 3731.
Adriane, 432.
Agenor, 3260.
Alceste, 6828.
Almanye, 5571.
Alysaundre, 4381, 4398.
Antropos, 369, 1254, 1261.
Archadie, 4723.
Argus, 422, 1781, 1810.
Aristotiles, Aristotle, 314, 340.
Arragon, 5572.
Arthour, 3141, 3178.
Athene, 4313.
Atlas, Athlas, 1618, 2754.

Babel, 3436.
Breteyne, 3176.

Caribdes, Karibdys, 3664, 6764.
Cartage, 4339.
Caton, 4678.
Cerberus, 377, 1382, 1746.
Chymere, 3370.
Cibeles, 1349.
Circes, 3421, 4094.
Cloto, 375.
Colchos, 3525.
Crete, 1346, 4310.
Cupyde, 2438, 2486, 2488, 2496, 2532, 2569, 2609, 2629, 2641, 3536, 3863, 3891, 4004, 4446, 4800, 4804, 4865, 4964, 5232, 5264, 5269, 5391, 5455, 5502, 5523, 5536, 5562, 5655, 5781, 5829, 5915, 5936, 5947, 5973, 6951.
Cytheron, 3690.

Danne, 3263.
Daphne, 2467, 3267.
Dauid, 4478, 5604.
Dedalus, 3604, 4164.
Deduit, 2382, 2488, 2496, 2508, 2518, 2524, 2529, 2539, 2559, 2570, 2595, 2601, 2609, 2629, 2641, 2646, 3534, 3866, 3897, 4447, 4593, 4799, 4962, 5232, 5247, 5263, 5544, 5782, 5799, 5829, 5840, 5946, 5973.
Denmarke, 2712.
Dido, 4336.
Dyane, Diane, 2970, 4773, 4781, 5224, 5671, 5740.
Dyomede, 4661.

Empodocles, 4112, 4123.
Enee, 4338.
Esculapius, 5152.
Ethna, 4122.
Europe, 3259.

Flora, 921.
Fortune, 47, 1358, 1364.
Fraunce, 4884.

Grece, 1891; Grekys londe, 2036.
Genivs, 863, 6623, 6677.
Guenore, 6025.

Hector, Ector, 1804, 4475.
Heleyne, Eleyne, Eleyn, 1876, 2037, 2168, 4554.
Hercules, 1803, 2755, 5512.

Ida, 1971.
Iason, 3524, 3542, 3565, 4331, 4600.
Iubiter, 1035, 1037, 1317, 1345, 1447, 1527, 1852, 1967, 3104, 3256, 5054, 5115; Gen. Iubiteris(es), 1288, 1625, 1984; Iovis, 2975.
Iuno, 1282, 1284, 1341, 1350, 1363, 1605, 1625, 1641, 1653, 1826, 1861, 1944, 1995, 2059, 2109, 2133, 2201, 3334, 5887.

Lachesis, 375.

*

Launcelet, 3755, 6024.
Lychaon, 4722.

Mars, 1528, 3547, 3765, 3780, 3793, 4137, 4140.
Medee, Medea, 3568, 4329.
Menafron, 4290.
Mercurius, Mercure, Mercurie, 1528, 1606, 1623, 1646, 1655, 1677, 1745, 1780, 1791, 1825, 1847, 2071, 2083, 2102, 2125.
Minos, 4310.
Mirra, 4287.
Moyses, 1740.
Mynerve, 1112.

Nabugodonosor, 4480.
Narcisus, 3848, 3854, 5705, 5673, 5772.
Nature, 248, 296, 348, 898, 1218.

Oenonye, 1976.
Orpheous, 5604.
Ouide, Ouidius, 3261, 3847, 3965, 4259, 4277.

Pallas, 1030, 1036, 1041, 1161, 1172, 1178, 1184, 1221, 1232, 1239, 1275, 1283, 1605, 1826, 1861, 1944, 2004, 2060, 2109, 2133, 2200, 5888.
Paris, 1856, 1973, 2030, 2039, 2045, 2053, 2069, 2089, 2127, 2153, 2167, 3299.
Pelleus, 1877, 1887.
Phasiphe, 4284.
Phebus, 450, 1036, 1527, 1678, 2459, 2484, 2980, 3265, 3766, 5119.
Phedra, 4300.
Pheton, Phaeton, 4162, 4601, 4605.
Phillis, 4333.
Philomestor, 2408.
Pigmalion, 4265.
Piramus, Pyramus, 3961, 3979, 4342.
Plato, 314.
Plyades, 274.
Pluto, 376.
Pollex, 1192.
Proserpyne, 217.

Salamon, 4478.
Satourne, Saturne, Saturnus, 1295, 1306, 1346, 1438, 1444, 1462, 1528, 3087; 3103, 3107, 3117.
Sayne, 4930.
Sedechye, 3438.
Silla, 4307.
Spayne, 5572.
Syrenes, Sirenes, 3620, 3641, 3672.

Tantalus, 3603, 6481.
Tereus, 4302.
Thesbe, 3961, 3967, 4342, 5256.
Thetys, 1881.
Troy, Troye, 1804, 1873, 1971, 2040, 2127.
Tycyus, 6478.

Venus, 1434, 1461, 1495, 1537, 1587, 1600, 1605, 1826, 1859, 1944, 2049, 2062, 2081, 2113, 2701, 2707, 3066, 3164, 3195, 3217, 3226, 3234, 3266, 3275, 3302, 3346, 3383, 3387, 3390, 3447, 3482, 3512, 3674, 3683, 3706, 3739, 3765, 3787, 4055, 4117, 4137, 4140, 4285, 4295, 4538, 4549, 4572, 4581, 4626, 4634, 4688, 4901, 5267, 5939, 5978, 6624, 6949.
Vlixes, 15, 3422, 4093.
Vulcanus, 3762, 3773, 3779, 3789, 3797, 4139, 4370.

Ycharus, Icharus, 4162, 4163, 4601, 4604.
Ynachus, 1793.
Ynde, 2362, 4400, 5305, 5749, 6512.
Yo, 1792.
Ysidre, 3623.

Zepherus, 135.

APPENDIX.

SPECIMEN PASSAGES FROM THE TEXT OF THE *ÉCHECS AMOUREUX.*

(From the MS. O. 66 in the Royal Library at Dresden.)

THE following specimen passages from the hitherto unedited original of Lydgate's poem are already given in my book on *Les Échecs Amoureux.* But nevertheless I have thought it well to print them again here, and this for two reasons: first, the reader may be glad to have the opportunity of making some acquaintance with Lydgate's source without being compelled to have recourse to my *Échecs Amoureux* or the 2nd volume of this present edition; and secondly, because my last collation of the Dresden MS. brought to light some inaccuracies in the earlier transcription which I am now able to avoid. A list of these errors with the proper corrections may also be found in *Englische Studien*, vol. xxviii, p. 310–312.[1]

1. Description of spring. *Échecs Amoureux*, p. 230 ff. *Reason and Sensuality*, l. 87 ff.

Estoye en assez grant delit Fol. 1a.
Une matinee en mon lit
Ou doulz printemps delicieux
Cest le temps sur tous gracieux
Qui toute plaisance appareille
Ou la nuit au Jour est pareille
Cest la doulce saison nouuelle
Ou toute riens se Renouuelle
Et Resioist aucunement
Si quil appert communement
Es herbes qui de la terre yssent
Et qui croissent et se nourrissent
Et font mainte fleur merueilleuse
Dont la terre est si orgueilleuse
Et si se cointoye et se pare
Quil samble quelle se compare
Au ciel destre mieulx estellee Fol. 1b.
Pour ce quelle est enmantellee
De son verd mantel pincele
Quelle voit ainsy estele
De tant de flourettes plaisans
Plus cler questelles Reluisans
Les Arbres aussy (se) Reuerdissent
Et font fueilles et se flourissent
Pour fruit porter en la saison
Tel quil doiuent selon Raison
Li fleuue aussy et les fontaines
Se Renouuellent en leurs vaines
Et commencent habondamment
A croistre et courre Radement
Et grant prouffit au monde font
La naige se degaste et font
Li airs sadoulcist et attempre
Si quil ny a ne tart ne tempre
Ne trop chaleur ne trop froidure
Pour le souleil qui par mesure
Ses Rais a la terre presente
Zephirus voulentiers lors vente

[1] The corrections of H. Spies in *Englische Studien*, vol. xxvii, p. 439 ff., are inaccurate.

Qui fait Resioir les flourettes
La rousee sur les herbettes
Y descend aussy voulentiers
Dont Il est souuent bien mestiers
Pour ce voit on rire les pres
Et tout Reuerdir loingz et pres
A brief parler toute semence
A esmouuoir lors se commence
Et veult de la terre yssir hors
Pour lumeur qui habonde lors
Et la chaleur amesuree
Dont la terre est moult honnouree
Ainsy se cointoye la terre
Et sesforce ou printemps de querre
Tous ses plus beaulx aornemens
Pour mieulx moustrer aux elemens
Et au ciel qui tournoye au tour
Sa grant beaulte et son atour
Comme fait la Josne puchelle
Qui pour sambler estre plus belle
Et plus gente et plus gracieuse
Le Jour quelle est nouuelle espeuse
Sappareille et Raisons le veult
Le plus noblement quelle peut
Aussy samble Il que faire vueille
La terre qui adont sorgueille
Pour la doulchour quelle est sentans
Au Renouuellement du temps
On voit aussy les oyselles
Plus mignos et plus genteles
Et demener plus grant Reuel
Pour la doulchour du temps nouuel
Qui mue leur condicion
En meilleur disposicion
Et pour ce meismez le samble
Se Raparient Il ensamble
Et font leur nidz moult soubtilment
Par naturel enseignement
Qui les fait ainsy maintenir
Pour leurs lignies soustenir
Briefment a parler qui vouldroit
Faire Induction Il verroit
Que toutes naturelles choses
Qui sont es elemens encloses
Se Resiouyssent lors et oeuurent
Pour quoy ne say quelles recoeuurent
Qui leur estoit tolu deuant
Par le froit temps dyuer greuant
Creature nays humaine
Plus Joyeusement sen demaine
Et en est asses plus Jolie
Et plus amoureuse et plus lye
Et plus Jouans et plus aperte
Cest chose certaine et experte
Ainsy dont comme Je vous comptoye
Ou point que Je dy lors estoye
Pensans ou doulz temps gracieux
Qui tant estoit delicieux
Et datempree qualite
Quil nest cuers a la verite
Qui Resioir ne sen deuist
Quelconques anuy quil euist
Si my delittoye trop fort
Et y prenoye grant confort
Non pas en dormant ne en songe
Mais tout en veillant sans menchonge
Riens ne meuist lors endormy
Car li oysellet entour my
Chantoient si Joliement
Et si tres efforciement
Que de dormir neuisse soing
Et en euisse grant besoing
Tant les ooye voulentiers
Finablement en dementiers
Que Jestoye sy ententis
Doir les oyselles gentis . . .

2. The enemies of Dame Nature. *Échecs Amoureux*, p. 9. Cp. *Reason and Sensuality*, l. 369 ff.

Car attropos le fil desront Fol. 3a.
Et desface les pourtraitures
Les ymaiges et les paintures
Malgre lachesis et cloto
Dont moult a grant Joye pluto
Et cerberus qui tout engoule
Quan quil happe a sa tripple goule
Riens ne len pouroit saouler
Ains vouldroit tres bien engouler
A vn cop par sa desmesure
Toute la cotte de nature.

3. The ways of Reason and Sensuality. *Échecs Amoureux*, p. 12. Cp. *Reason and Sensuality*, l. 647 ff.

LI vns commence en orient Fol. 4a.
Et sen va deuers occident
Et sans riens quen ce sé bestourne
En orient arrier Retourne
Qu Il prist son commencement
A lexemple du firmament

LI aultrez doccident se part
Et sen reua de lautre part
Vers orient la voye droite [1] Fol. 4 b.
[1]Et de puis tant arriere esploitte
Quen occident tout droit Repaire
Par maniere a laultre contraire
Or enten oultre et tu orras
Comment congnoistre le porras
Et le quel tu deuras tenir.

4. Dame Nature charges the author to go the way of Reason. *Échecs Amoureux*, p. 13 f. Cp. *Reason and Sensuality*, l. 817 ff.

[1]PRen dont le chemin de Raison
Et de vertu toute saison [1] Fol. 5 a.
Et fuy ce que Raison desprise
Loe de tout ton cuer et prise
Ton createur sur toute Rien
Aoure le et croy et crien
Et soit toudis deuant les yeulx
De ton cuer si ne pourras mieulx
Ayme dont dieu sur toutes choses
Et pour ce que mieulx te dispôses
A sieuir de Raison la sente
Ayes tousdis lueil et lentente
Aux choses haultes et celestres
Et despis les chosez terrestres
Et la mondaine vanite
Ayme Justice ayme pite
Et fay a tous de prime face
Autel que tu veulx *com* te face
BJaulx se tu ne te veulz tordre
Ad ce te conuient Il amordre
Car cest li chemins que Je voye
Qui maine au ciel plus droite voye
Dont tu vins et aussy tu dois tendre
Se tu sces bien ta fin entendre
Quant a mes loys especiaulx
Soyez y Justes et loyaulx.

5. Lines referring to *The Romance of the Rose*. *Échecs Amoureux*, p. 38 f. Cp. *Reason and Sensuality*, l. 4811 ff.

[1]Et pour ce ont en mainte escripture
De ceste amoureuse closture [1] Fol. 18 b.
Parle maint amoureux soubtil
Et de cest deduisant courtil
Et mainte auenture Retraitte
Entre lesquelx le mieulx en traitte
Et le plus gracieusement
Chilz qui fist le commencement
Du Joly Rommant de la Rose
Ouquel il desclaire et expose
Comment Il songa vne nuit
Quil vint au vergier de deduit
Et comment a pou de priiere
Oyseuse qui en yert portiere
Le mist ou bel pourpris quarre
Par le petit guichet barre
Ou Il vit moult de grans merueillez
Et y ot de dures bateillez
Et moult de paine et de traueil
Pour le plaisant bouton vermeil
Quil desiroit tant a auoir
Quil nen preist nul aultre auoir
Mais sur tous nottable oeure fist
Chilz qui cest bel Rommant parfist
Ou Il desclaire apprez comment
Chilz amoureux finablement
Cueilla le bouton gracieux
Qui tant estoit delicieux
Et lot a sa voulente plaine
Comment que ce fust a grant paine
Sicom chilz liurez le deuise
Qui tant est de soubtil deuise
Et tant est plain de grant mistere
Quoncquez mais de ceste matere
Ne fu nulz plus biaulx liurez fais
Ne plus complez ne plus parfais.

6. Power of Love. *Échecs Amoureux*, p. 246 ff. Cp. *Reason and Sensuality*, l. 5391 ff.

Vous deues sauoir dautre part Fol. 20 b.
Que chilz gentilz dieux qui depart
Amours tout a sa voulente
Auoit en coste luj beaulte
Ceste luy tenoit compaignie
Qui moult estoit bien ensaignie
Car moult lui plaisoit sacointance
Amours le tint par sa main blance
Aueuc ces deux fu doulz Regars
Qui ne sambla pas estre gars
Mais sur tous frans et deboinaires
Chilz portoit les deux ars contraires
Et lez sayettez ensement
Dont amours trait crueusement
Toutez les fois quil luj est bel.

7. Description of the chessmen. *Échecs Amoureux*, p. 46 ff. Cp. *Reason and Sensuality*, l. 6155 ff.

Des eschecz que la damoiselle auqit de sa partie et premierement dez paonnes et de sa fierge.

SI paonnet or escoutes
Estoient fait cest verites
Desmeraudez voire si bellez
Si finez et de vretus tellez
Quexperience masseure
Quil nen puet nulle estre en nature
Plus precieuse ne plus digne
Si quil mapparoit par maint signe
Sestoient tuit dune mesure
Sans diuersite de figure
Fors des enseignez dessus dictez
Qui en leurs escus sont escriptez
Li premiers qui assis estoit
Deuers sa main destre portoit
Vn croissant de lune nouuelle
Pourtrait par maniere moult belle
Le second dencoste celly
Auoit en son escu polly
Vne Rose aussy figuree
A merueillez bien mesuree
Li tiers selon ma Ramembrance
Auoit la fourme et la samblance
Dun aignel simple et deboinaire
Larcq du ciel dont Juno seult traire
Vy pourtrait en lescu du quart
LI quins paonnez dautre part
Y ot pourtraît vn anelet
Trop faitich et trop gentelet
Vn serpent y ot li sisiesme
LI aultrez qui estoit septiesme
Vne panthiere y ot pourtraitte
Et li huitiesmez vne Aiglette
Ainsy comme Je vous ay Retrait
Furent si paonnet pourtrait
Sa fierge aussi gente et plaisant
Fu dun fin Rubis Reluisant
De si p[r]ecieux appareil
Concquez nulz ne vit le pareil
Ceste precieuse Royne
Portoit senseigne en la poittrine
Vne balance y ot fermee
Pour peser chosez ordonnee.

Des aultrez eschecz.

SI doy cheualier ensement
Furent fourme trop gentement
Dune matere saphirine
SI orientelle et si fine
Com tenist a mon escient
Tous aultrez saphirs a noyent
Or est droiz que Je vous enseigne
De chascun deulx la propre enseigne
La destre ot vne vnicorne
Ceste beste porte vne corne
Emmy le front moult perilleuse
Dont elle est trop plus orgueilleuse
LI senestre portoit lymaige
Dun lieure fuitiz et sauluaige
Figure trop bien et trop bel
SI Rocq estoient aussy tel
Que leur valeur toute aultre passe
Chascuns fu fait dune topasse
Sus toutez precieuse et digne
Sauoit aussy chascuns son signe
LI destrez ot vn oysellet
Moult plaisant et moult gentellet
Qui est la callandre appellez
Et li aultrez de lautre lez
Portoit vne monstre de Mer
Que Joy seraine nommer
Dune pierre de grant Renom
Qui selon lescripture a nom
Elietrope aussy fait furent
SI doy aulphin qui tant valurent
Quen leur valeur not point defin
Les enseignez que chil aulphin
Orent en leurs escus pourtraittez
Estoyent bellez et bien faittez
Vn coulombel y ot li destrez
Et vn pellican li senestrez
Or vueil dire appres de son Roy
Qui Reffu de moult noble arroy
Dun dyamant estoit tailliez
Tel que tout fu esmerueilliez
Ou si beaulx dyamans fu pris
De tel grandeur et de tel pris
Chilz Roys auoit aussy sans faille
Vn cheual de trop belle taille
Dune pierre moult Renommee
Qui estoit abeston nommee
Selon ce qui mestoit auis
Et auoit chilz Roys que deuis
La fourme dune tourterelle
Pourtraitte en son escu moult belle.

Des eschecz de lautre partie et premierement de ses paonnez et de sa fierge :

TElz eschecz et de tel deuise
Que chilz liurez chi vous deuise
Auoit la dame en sa bataille
Or est Il droiz apprez que Jaille
A ceulx dont Je deuoie traire
Si vous en vueil briefment Retraire
Et la fachon et la matiere
Qui Restoit de moult grant mistiere
Car tous dor fin estoient voir
Si deuez aueuc ce sauoir
Quil auoient aussy figurez
Appartenans a leurs naturez
Tout aussy que ly aultre auoient
Car de ceulx ne se differoient
Fors es materez et (es) formettez
Quilz orent aux escus pourtrettez
Mes paons premiers qui estoit
Vers ma main senestre portoit
La fourme dun secq arbre vvyt
Sans fueilles sans flours et sans fruit
LI secondz portoit vnez clez
LI aultrez qui estoit delez
Vn tigre portoit ensement
Fourme moult gracieusement
Li quars y auoit vn oysel
Qui chante doulcement et bel
Cestoit vne merle Jolye
Li quins en sa targe polye
Portoit la fourme dun luppart
Et li siesmez daultre part
Auoit aussy vn mireoir
Concaue moult bel a veoir
Vn cygne portoit li septismez
Et la chienette li huitismez
La fierge qui me fu baillie
Estoit figuree et taillie
Bel et bien Je le vous affiche
Et sauoit en guise daffiche
Ou pis vn pappeillon trop bel

Des eschiez.

MI cheualier estoient tel
Aussy quil affiert par Raison
LI senestrez en son blason
Portoit vn lyon tres bien fait
LI destrez y ot contrefait Fol. 24 b.
Orpheus qui tient vne harpe
Et qui ce samble en Joue et harpe
My Rocq aussi daultre part furent
De tel fachon com estre durent
Et seignie sicom drois Requiert
Lenseigne de mon Rocq destre yert
A vne coulombe samblable
Pour grant fais soustenir ayable
Lenseigne aussy de lautre Rocq
Fu de la figure dun cocq
De mes Aulphins dire apprez doy
Il est vray qui furent touz doy
De tel fourme quil doiuent estre
Chilz qui estoit au coste destre
Auoit aussy qun Ray de feu
Et chilz qui a senestre fu
Auoit lenseigne dune nef
Garnie de mas et de tref
Et de tout ce qua nef falloit
Mon Roy aussy qui moult valoit
Estoit briefment de tel arroy
Quil affiert en bataille a Roy
Sestoit sus vn cheual assis
Qui dor fin restoit tout massis
Et sauoit son escu pare
Dun paon trop bien figure.

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